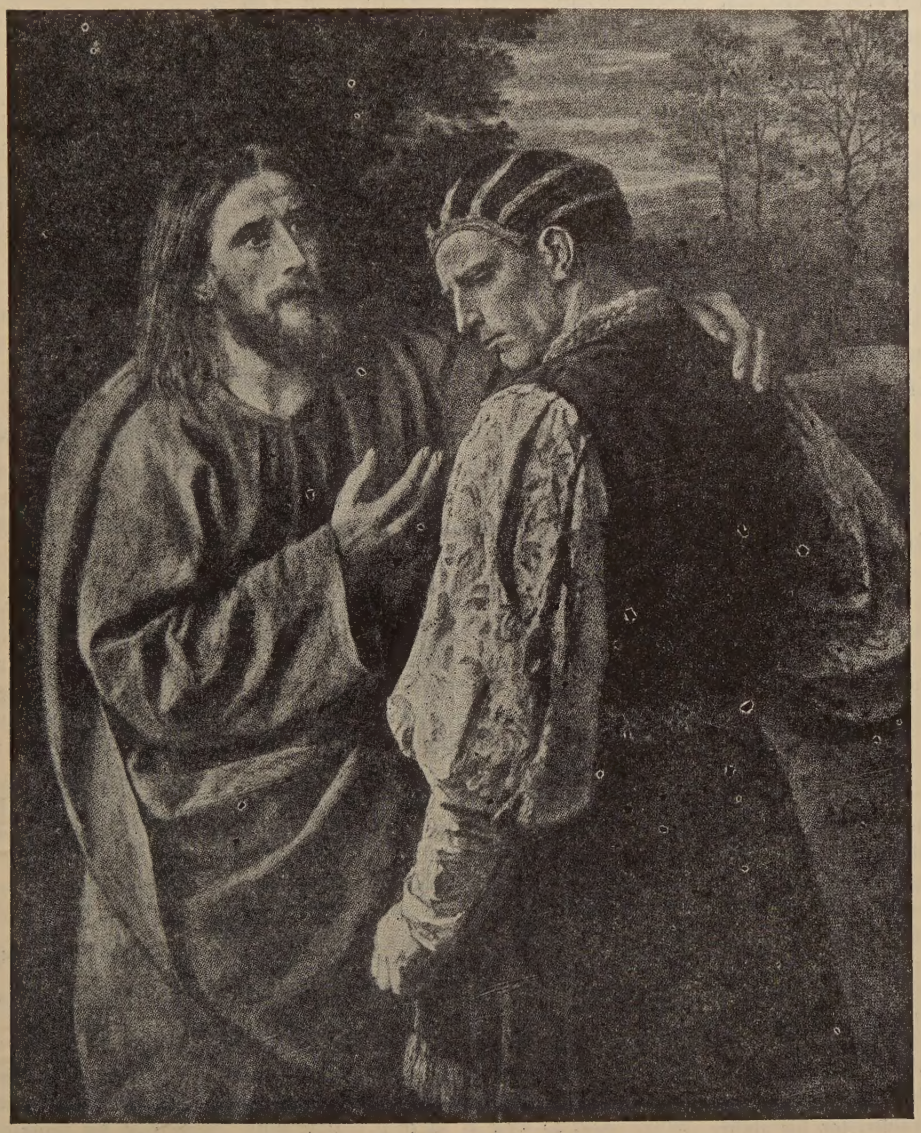
Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

UNION THEOLOGICAL SEMINARY Library of the New York MAR 14 1952



WHAT MUST I DO?

(Luke 18: 18-25)

March 12, 1952

FROM COVER TO COVER

In the second of two installments, Herbert Gezork, president of Andover Newton Theological Seminary, Newton Center, Mass., describes THE FATE OF RELIGION UNDER TOTALITARIANISM. (Reprinted from *The Christian Leader.*) ..... Page 3

THEY AREN'T TAKING IT EASY, says Arthur West, associate director of Methodist Information, in a discussion on Methodism's retired bishops. ..... Page 4

John E. Barclay, minister of Morgan Memorial's Church of All Nations in Boston, considers THE LARGER ISSUE arising from segregation in The Methodist Church. ..... Page 5

Some new ideas on IMMORTALITY are given by Joseph Earl Perry, president of the Newton Savings Bank, Newton, Mass. ..... Page 9

NEW EXPERIMENTS IN SELF-GOVERNMENT are evaluated by Bishop Ralph A. Ward, resident in the Nanking Area of The Methodist Church in China. ..... Page 11

John Baxter Howes, professor at Westminster Theological Seminary in Maryland, is the author of a new series of articles on work in rural churches, to appear each month in ZIONS HERALD, bearing the title FIREBREAKS AND BACKFIRES. ..... Page 16

READERS WRITE

Thanks Mr. Smith

I wish to thank Chester A. Smith for the very fine article of Jesus and Lincoln in the ZIONS HERALD issue of February 13th.

It brought out facts which I had never compared before. Sincerely, Lincoln was like Jesus in many ways.

MABEL L. HARRIS
Malden, Mass.

Functional Archdeaconate

Dr. Edward Laird Mills' proposal of a functional archdeaconate for Methodism would, it seems to me, so reduce the superintendency as to make incumbents little more than glorified errand boys for the general board agencies. When the superintendency is territorial, as it is now, the superintendent sees the work of the church in his district "steadily, and he sees it whole." No one function of the church is magnified above its due proportion, and no pastor is valued for his ability to magnify one phase of his work to the neglect of others.

Under a functional archdeaconate, this would not be the case. The functional archdeacon would be another "expert" out to achieve success in his particular area of interest, and even though he presided at the annual meeting of a church, he would naturally have to think in terms of his particular administrative function in "sizing up" the success of that church.

And what is more, the pastor of the church would find his problems in the way of sales pressure from above compounded many-fold. In addition to the flood tide of literature which comes to his desk from general board agencies, and from secretaries and staff workers on the conference and district level, he would have the added pressure not of one but of several promotional officers who would be members of a cabinet with power over his ministerial appointment.

No, I think this is not the way to improve the superintendency. The most effective way to improve the superintendency is to improve the standards of qualification over against which superintendents are appointed to this office. It is a high office with a high service potential of tremendous worth to The Methodist Church, and should challenge men of highest skill and consecration in our Methodist ministry. An adequate remuneration should be provided, especially for the expense of running the business of the office successfully. And so long as there is a time limit attached to the term of office, an equally challenging pastorate will we trust await the retiring incumbent, commensurate with his physical strength and proven intellectual and spiritual capacity.

And if we need a new title for the man whom we now call district superintendent, why not call him by the title which more nearly describes him in his relation to the ministers and churches of his district, namely district pastor? That title would be more meaningful one, not only to the church at large, but to those outside our church, or who have no church connection whatsoever. It would connote a spiritual function not now associated with the word superintendent, but still the predominant function of the man who wishes to succeed in this office.

WILLARD C. ARNOLD
Superintendent, Boston District
Worcester, Mass.

Bravo For Douglas

Bravo for printing the article by John T. D. Frazen "I Nominate Justice William O. Douglas." This article certainly rings the bell. There is little doubt that numberless people of independent and liberal mind have been thinking along the same line. Here is a standard raised to which all good men can repair. If only Justice Douglas, in the light of the nation's dire need in the next four years of leadership of vision and integrity, would reconsider and make himself available for the Democratic nomination! Thanks again, keep up the good work.

(Rev.) E. ELDREDGE BREWSTER
Lewiston, Maine

Second's The Nomination

It was with a resurgence of hope that I read John T. D. Frazen's article "I Nominate Justice William O. Douglas." (ZIONS HERALD, February 20th.)

There are millions of people, like myself, who know America needs another Abraham Lincoln, and so desperately. However, we feel utterly helpless to do anything in the face of the unrelenting pressure to ignore the basic needs of each human soul, as is apparant in power politics today.

Yes, Mr. Frazen, I second your nomination knowing that with Justice Douglas at the helm we all will emerge the victors!

RUTH C. DENNIS
Springfield, Mass.

Everybody Should See It

I am writing to congratulate you on publishing the article by Dean Walter Muelder in the February 6th issue of ZIONS HERALD. The dean's article is so accurate and so honest that all Methodists should have the benefit of his thinking.

This is not the first time that I have been stirred by articles in ZIONS HERALD, but it is the first time that I have written to say so. I look forward to each issue with great interest, something that I cannot say for some other religious publications that come to my study.

EUGENE E. SEUBERT
St. Louis, Missouri

The Fate Of Religion Under Totalitarianism

HERBERT GEZORK

AS I POINTED out before, the totalitarian leaders have from the beginning seen this irreconcilable conflict tween their ideology and the Christian faith very clear- That cannot be said of many Christians. In Ger- any, e. g., there were many Christians in the liberal as ell as in the conservative traditions, who either did not e, or purposely closed their eyes to the dangers which e totalitarian state meant to their faith. The liberals the religio-historical school, who saw in the Christian ovement simply the spiritualization of great ethic and ciological forces, made ingenious attempts to proclaim e totalitarian ideology and state as a new outbreak of iritual vitality; many of them actually believed that aziism would wash away elements alien to the Ger- an, Nordic soul, and would usher in a truly Germanic rm of Christianity. This movement, called Deutsche hristian, to which at first many hundreds, if not thou- nds of German evangelical ministers belonged, had only short period of bloom, and quickly revealed its inner nptiness, and thus collapsed. On the other hand, among onservative Christians, there were many, who sensed the nti-Christian character of the Nazi movement, but, cor- upted by pietistic otherworldliness, they attempted to es- ape into an ivory tower Christianity, withdrawing as uch as possible from the affairs of the world and em- hasizing the necessity of waiting in patience, and if not voidable, in suffering, for the coming of God's kingdom. ome of them said, as Athanasius in the fourth century hen Julian Apostata tried to revive the ancient pagan eligion and to suppress Christianity: Nubicula est, trans- it: It is only a little cloud, it will pass. Others believed nd preached that the last times were approaching, and hat Christians had better things to do than to concern hemselves with civil liberties, social questions, and politi- al movements.

THEN THERE were and are those many Christians who found and find it hard to realize that they are acing an anti-Christian state. They cannot easily dissoci- te themselves from the long, thousand years old tradition f a close association of church and state, as it had been stablished in so many of the countries of Europe. The tate had rendered lip service to the Christian faith. The rince often had been officially a protector of the church. The state had subsidized the church. And the church, n its turn, had reciprocated with certain services. To ealize that the state had now turned godless, in fact, that t had proclaimed itself a God, demanding worship, to grasp that was not easy for many Christians. And there were also some very realistic considerations of ecclesiastical existence involved; the whole financial structure of the church was dependent upon this close and co-operative re- lation with the state. The state held the purse strings, and it was a big temptation to hold on as long as possible to the old pattern, hoping against hope that things might still iron themselves out, or that some great change would take place. Thus the Vatican made its deals with Mussolini and Hitler, and the evangelical churches in Germany tried to work out some scheme of co-operation with the Nazi state, and the hierarchy of the Orthodox Church in Russia today appears to have arrived at a very good understanding with Stalin, whom it addresses in a most fawning fashion. Are such agreements surrenders of the Christian conscience before the totalitarian idolatry, or are they in the area of unavoidable compromises which every Christian living in this world has to make? It is very hard to render an over-all general verdict on that question.

THERE ARE also those among Christian leaders who see in the contemporary events much more than a change from democracy to totalitarianism. They see in these revolutionary events the great and unavoidable, yes, justifiable processes of social transformation. They have come to believe that Western liberalistic-capitalistic society is in a state of moral, spiritual, and social decay, and that God Himself is somehow at work in the great revolutionary changes of our time. They feel, therefore, although being aware of the great dangers in the claims and demands of the totalitarian state, that they have no right to refuse to co-operate with it or to attack it from the Christian perspective, but must let it do the work of transformation to which it is called in this historical movement. One of the most distinguished theologians of Europe, Joseph Hromadka of Czeckoslovakia belongs in this category. Only a year ago he wrote: "The communist controlled regime may, with a sinister inner logic, drive our life into the straight-jacket of a police state and a totalitarian system. However, I believe in the possibility of another alternative that the Christian heritage and witness may prove to be a transforming power and keep the new socialistic or communistic order from spiritual stagnation and impotence." That Hromadka is sincere and not motivated by interests of personal or ecclesiastical security is, at least to me, certain. But was his hope an illusion? Might he, today, a brief year later, have to give a different appraisal of the situation from the recent experience of the church in his own country? We do not know. I cannot help comparing Hromadka today with Niemoeller in Germany, fifteen years ago. He too, saw in the Nazi movement at first the bearer of a justifiable social and political movement destined perhaps, as he hoped, to liberate the German people and to lead it to its rightful place in the world. Thus at first with genuine sincerity, he supported it. But the moment came when he had to realize that this movement was anti-Christian. Will that moment come also for Hromadka with regard to the communistic state? Has it, perhaps, come already? We do not know.

From all this we see that the most difficult question for the Christian conscience with regard to the totalitarian state is this: Where, at which exact point, does the

(Continued on Page 21)

They Aren't Taking It Easy

ARTHUR WEST

If you think that a retired bishop of The Methodist Church spends most of his time lounging around, you need a new mental picture. Most of them aren't taking their retirement very seriously. "Bishop, you're not really retired," a friend said to one of them recently. "You're just retreaded." Only three or four of Methodism's 17 retired episcopal leaders in the States are leading what you would call a quiet life — these men have no choice. It's doctor's orders. The rest of the aged group are amazingly active.

Two of the so-called "retired" bishops carry full-time executive responsibilities in the church and cover more territory than when they were supervising in an episcopal area as "active" bishops. Several have freely flung themselves into the leadership of evangelistic or financial drives. Some direct major summer assembly grounds. Many turn out reams of copy for publication. One is lecturing in a theological school, another serves as an associate pastor of a community church, while a third collects historic Methodist documents.

By church law a Methodist bishop is freed from "travelling throughout the connection" at the next jurisdictional conference following his 70th birthday. Since these conferences meet only once every four years, a bishop can, in some cases, be nearly 74 when he is retired. Most of them retire at about 72.

Unless you have a lot of stamina you'd have a hard time keeping up with the pace some of them walk and work. Oldest of the venerable crowd, Bishop Herbert Welch of New York City has a sprightly step that belies his 89 years. One day during the 1948 General Conference I watched him stepping it off down Boston's Huntington Avenue, outwalking many younger delegates.

For eight years after his retirement from an area, Bishop Welch gave vigorous leadership to the Methodist Committee for Overseas Relief, raising nearly ten million dollars. In 1948 he relinquished that post. And whom do you suppose the church picked to take his place? That's right — another "retired" bishop, Titus Lowe, formerly of the Indiana Area. With greater enthusiasm than many a younger leader displays, Bishop Lowe has taken up the great task and carried it forward.

Another bishop — Charles C. Selecman — picked Dallas as a favorable spot to retire. It had been home to him for many years before. A quick look at his busy program reveals a wealth of interests. He has devoted part time to raising funds for the Radio and Film Commission; he is revising "The Methodist First Reader," a sort of membership manual; and there seems to be no end to the drives he heads up for churches and colleges. He le preaching missions in six large cities and addressed seve annual conferences in less than two years.

Bishop Raymond J. Wade, also a member of the "r tired class of '48," is another one who isn't twiddling h thumbs. He spends his summers at Bay View, Michigan Assembly. Sitting on a shady porch? No, he's runnin the show. That means being manager of the camp, head ing its board of trustees, serving as president of the sum mer schools affiliated with Albion College, and mayb one or two other titles.

In 1949 Bishop Wade accompanied Dr. Karl P. Meiste head of Methodism's Board of Hospitals and Homes, o an intensive 10-week visitation of European institution of the church. He was the only one of the party wh didn't get seasick on the stormy voyage back. "Bisho Wade saved my life." That's th testimony you'll get from many Methodist pastor of the former Bal tic and Slavic conference, rescued b the bishop from war's living hell and the terrible nothingness of displaced persons. Several of them are now serving in upper Michigan, sponsored, sustained, and oriented in American ways by the bishop, who was their leader for a dozen years in Europe before the last war. Still another enterprise which captured Bishop Wade's interest is the new *Protestant World,* which he helped launch.

Another retired bishop, who lives in Florida and keeps on the job, is John Gowdy, long-time missionary leader in China. At most any point since his official retirement you could find him raising money for some cause dear to his heart: China relief, Rollins College, or a new $60,000 educational building for the Winter Park, Florida, church which he attends.

Among the other retired bishops, Francis J. McConnell of New York City and Lucasville, Ohio, has been writing for *Christian Century* some of his reminiscences and his current observations on hot social issues. His new autobiography, "By the Way," is just off the press.

"I did much more reading during the first year of my retirement," Bishop Lewis O. Hartman confesses, "than I did in the entire four years of my active work as bishop of the area." That's really some confession. He must be reading a lot now, for anyone familiar with his scholarly interests and reading habits knows that he was always an avid reader. Retirement has meant for many bishops a chance to catch up on their study. Holder of a doctor of philosophy degree from Boston University, he was a natural as lecturer in the seminary of his Alma Mater.

(Continued on Page 15)

"The range of Asbury's reading, considering his crowded schedule, was all but incredible. He made it his fixed purpose to read one hundred pages a day. Jesse Lee kept a record during some periods of his ministry. From May 1791 to August 1792 he read — in addition to the Bible — more than five thousand pages."

* * * *

"To Reform the Nation"
by Wade Crawford Barclay
Board of Missions of
The Methodist Church, N. Y.

The Larger Issue

JOHN E. BARCLAY

ET'S SUPPOSE YOU knew where there were as many people as there are in a city the size of Los An-s presented to the Christian church for possible mem-ship. Suppose a very large portion of that number of ple was Methodist in background. Wouldn't you say t they represented a great opportunity for evangelism assimilation by The Methodist Church? Such an op-tunity is ours. The chances are we won't take advant-of it, and the reason we won't, is because we are not ling to face the larger issue beyond any discussion rela-to the Central Jurisdiction.

This great evangelistic opportunity which we have, ns from the figures recently released by the Bureau of Census in Washington. Nearly everyone was aware the tremendous shifts of population during the war rs, but no one knew just how extensive these shifts re. Those who were alive to the fact were conscious t an important sociological change in population was ing place. Now we have the facts for the decade 40-1950. What these facts reveal is more startling than had anticipated. One particular segment of this pop-ation concerns us and from it comes the evangelistic portunity. According to these figures released from ashington, there has been a tremendous migration of egroes northward. This is not news, but the extent of should be front page news to wide-awake churchmen. e figures now made public by the Associated Press re-al that in the ten year period, 1940-1950, the non-white pulation of the thirteen southern states was virtually a stand still showing a net gain of only 55,637. Seven the Southern states showed a decline. The term non-hite in this and in all the figures includes Asiatics too, t their number is so small as to not materially change e conclusion we are seeking to draw. During the me period, the white population in these same thirteen ates increased nearly one hundred times the gain shown the Negro population.

Contrast that with what happened in eight major in-strial states: California, Illinois, Michigan, Missouri, ew Jersey, New York, Ohio, and Pennsylvania. Here e non-white population rose from 3,808,549 to 4,364,000. gain of 555,451.

TO CRYSTALLIZE A little more what happened, we can say in the South that the white population gained 5 per cent while the Negro population gained a half of ne per cent. But in the eight industrial states the white opulation gained about 14 per cent and the non-white ained nearly 55 per cent. Yes, we said 55 per cent!

The small increase in non-white population in the outh is not even equal to what would be the natural ncrease by births over deaths. Obviously, there was mi-ration. The migration was northward as the figures uoted show.

In 1940 the non-white population in the South was 33 er cent of the total population. In 1950 it had shrunk to 30 per cent. In the North it had risen from 5 per cent in 1940 to 7 per cent in 1950.

We don't have the figures for the New England states but certainly a trend of increase is revealed. One that we have reason to believe, can be duplicated in New England and in some other sections.

Most of us are not interested in figures and tend to become confused by them. Unfortunately, there is no other way of viewing this tremendous change in the characteristics of population except by figures. If we fail to perceive their significance, the kingdom may suffer loss.

Now what do these figures mean to the Christian church, in particular to The Methodist Church? Numerically, Negroes are first Baptists and secondly, Methodists. This means that here in the North there is a vast number of Methodists that would normally seek to find their church home within that denomination. But with one or two exceptions here in the North, these Negroes would have to seek out churches of the Central Jurisdiction, and the churches of the Central Jurisdiction are neither numerous enough nor so located, in many instances, as to be able to assimilate this large number of people even if one could justify a Central Jurisdiction.

IT OFTEN HAPPENS that in or adjacent to the neighborhoods into which Negroes have moved, there is a Methodist church serving the average white congregation. The deterioration and social disorganization that characterize the areas in which housing is available to Negroes means a constantly diminishing number of white constituents. Those white people who do remain are the ones least able to support a church. Congregations dwindle and problems multiply. What would be the logical thing to do in a situation such as this? The answer is to serve a congregation mixed racially. We know of one church that closed its doors without even exploring the possibility of serving the Negroes who had moved in and the white people who remained. More and more churches face the same fate unless we have vision enough to see people as people and seek to serve whomever we can.

There have been some places where there has been vision, but they are all too few. Some of our denomination's agencies don't seem to look with much favor upon this serving of people as people if this means a mixing of races.

Let's take two concrete examples of where this opportunity for evangelism is taking place and let us see where the opportunity is being lost. One is a suburb of New York City where there is a large influential church located just a bit off the center of this suburb. This has been a prestige church with a great history. The neighborhood around the church has changed. Most of its members come across town in order to get to it. There is a neighborhood surrounding it, but this neighborhood is becoming increasingly colored. Negroes live a few doors from

(Continued on Page 12)

ZIONS HERALD

Published by the Boston Wesleyan Association
EMORY STEVENS BUCKE, EDITOR
Special Contributors

CLARENCE F. AVEY — CLAIR M. COOK
CHARLES D. BRODHEAD — RAYMOND H. HUSE
H. ELLIOTT CHAFFEE — CHARLES M. MCCONNELL
J. EDWARD CAROTHERS — HAROLD W. RUOPP
MAEANNA CHESERTON-MANGLE — RALPH W. SOCKMAN

Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918. Telephone Boston KE 6-5160.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their localities.

Unsolicited manuscripts will not be paid for.

VOLUME CXXX — Boston, March 12, 1952 — NUMBER 11

A Lenten Meditation

A long time ago we saw a movie. The name of it is not in our notes, nor for the life of us can we remember what the story was all about! The thing we do remember is that it concerned a delightful British family from the poor section of London, and that the one son in the family was a bit retarded. The father and mother were, like most parents, completely proud of their one son, Herbert (pronounced "erbert"). Throughout the entire story, you kept hoping that the son would do something to make his parents justly proud. On the few occasions when "erbert" did come through, the father would beam with genuine approval and say, "Ah yes, Mother, 'erbert's' got his head screwed on the right way!"

The thing that brought this episode to mind was an effort to understand the concept of God's fatherhood as taught by Jesus. We got to thinking about the patience of God as exemplified in the nature of things; we thought of the complete confidence which Jesus had in the realism of the fatherhood of God and the brotherhood of man; we thought of the tragedy of our mistakes as over against this concept of the constant — "yesterday, today, and forever" God.

The blind and "man-made God concepts" of humanism are utterly barren, when compared with the understandable approach which Jesus had and taught concerning God's love for man. "If your son asked for bread, would you give him a stone? . . ." was one of the ways he used to illustrate all of this. If you know how to love — even if it's a "'erbert" — how much more does your father in heaven know how to love?

Borden Parker Bowne's philosophy of personality had as one of its central phrases, "Personality is the key to reality." We like that concept because we know of no other way to understand, except through the total of our own personality in all of its experiences. We commend it, at least as a starting point, for the churchman who during this Lenten season would seek a deepening of his faith.

Totalitarians And Religious Freedom

In an expensively printed pamphlet sent to us recently from the Russian Information Service, we have read with interest a nine-point document on "religious freedom." The first three points deal with separation of church and state and clarify the position that adherence, or non-adherence to any faith shall in no way affect the rights of any citizen. But from there on, we view with alarm the gradations of controls exercised by the state over religion. For example, the performing of religious rites is tolerated "to the extent that they do not disturb public order." This, of course, is a complete turn-around, for the disturbance of public worship, and indeed private worship, has been regarded as an infringement of personal rights and, in most free countries, is punishable by law.

Or take the matter of item number 6 in the Russian manifesto: "No one may use his religious beliefs as an excuse for shirking his civic duties." This, of course, would rule out the rights of conscientious objection to military service. It puts the state in a prior position over the conscience of man. It is not the least bit unlike some of the attacks upon the pacifists which some of our conservative brethren are currently circulating among the delegates to Methodism's forthcoming General Conference!

Of course it is obvious that by separation of church and state, the Russians meant the overthrow of the state Russian Orthodox Church; but as an equal part of the strategy, it also meant the control of all religion.

It is clear that religion must, by its very nature, stand in direct opposition to any organization or philosophy that would seek to limit it, be it communism, fascism, or even the "ultras" from the various fields of theology. One of the greatest opportunities now facing Christianity is to lead in a well-designed crusade to guarantee the freedom of man. There is neither a political or ecclesiastical system on the horizon that can guarantee freedom apart from our insistence upon

fundamental dignity and rights of man under the erhood of God.

s a prerequisite to religious freedom, however, is obvious necessity of the practice of religion. We not assure religious freedom by adopting a policy reedom *from* religion. The bitter and disillu- ed masses who have revolted against the organiza- s of religion, will not be won by compulsion, but er by the persuasion of sincere and tangible dem- ration of our religious concern.

Softening Evangelistic Punches

s a delegate to Methodism's forthcoming General nference, your editor has been getting some fasci- ing mail. Some of it comes from dear Brother ler of California, and quite a bit from Texas, and Committee to Preserve Methodism. But most t is coming from the various boards and commis- ns of the church, and they all deal with the matter he report of the Survey Commission. Lest any of readers have not read former editorial excursions this subject, it is perhaps enough to say that: (a) 1948 General Conference ordered a thorough dy made on the matter of overlapping and compe- on among Methodism's various boards, and, (b) demand to stop unreasonable excess of literature ng produced, and, (c) we favor the proposals de by the Survey Commission, and (d) we expect t there will be a busy time, to put it mildly, at San ancisco next month when the General Conference nsiders the Survey Report!

Our last mail came from ten lay and ministerial egates who are members of the Board of Evan- lism. This group has listed eleven reasons why it opposed to the Survey Commissions' report. Chief ong these reasons seems to be that by the insistence co-operation, particularly in the matter of literature oduction, the staff members of the Board of angelism will be forced to "dull their vision, mpen their enthusiasm, and soften their evangelis- punch."

Specifically, the Board of Evangelism prefers to solo in the matter of its publications. "Shepherds," idings," "The Upper Room," a series of books and mphlets are now published independently by this ard. They fear that if "The Upper Room" is pub- hed by them, it will lose its unique evangelistic ap- al. Then, fearing that Methodism might insist on -operation, rather than autonomous operations, the ard members have said that in view of the rising le of evangelism, there is danger that the readjust- ments proposed would interfere with their concentra- tion on redemption.

"Literature is a definite part of our success story," say these ten delegates. "We believe that it is an indispensable part of our total evangelistic work. . . . So in order that our cause may not be weakened, we believe that our devotional and promotional literature, *which is self supporting,* should be allowed to remain in the province of our board."

The tragedy of this statement, in our opinion, is that the very thing which the 1948 General Conference complained about is here readily admitted. Simply because a board has gone off successfully and has produced self-supporting loads of literature does not mean that it should be allowed to operate like a German University, reigning magnificently over "the province of" its own board! Methodism is supposed to be a connectional church. We have insisted that the Methodist Publishing House shall be what it says — yet we have the Board of Evangelism, the Board of Temperance, the Woman's Society of Christian Service, the Board of Lay Activities, and others, all operating their own publishing interests.

Is there any valid reason why, for example, "The Upper Room" should "lose its unique evangelistic appeal," if its publication and distribution were handled by the denomination's official publishing organization? Is the Methodist Publishing House suspected of something?

Do these good people imply that only within the Board of Evangelism the "evangelistic punch" is in existence? How specialized have we become in our connectional system? Or, how autocratic may one board become as it views this business of self-support? Would the Board of Evangelism feel as it apparently does if it were not self-supporting? Would it turn to the connectional system to care for its deficits? If so, has it any obligation to give its profits to the church? Or has it any obligation to have some objective body approve its expenditure of those profits?

Clearly the need for the co-ordinating council proposed by the Survey Report is beautifully justified by this statement of objections from the Board of Evangelism. We must not allow one board, no matter what it is, to become an independent and unrelated unit within the family of Methodism. It need not fear a lessening of its "evangelistic punch," if it remains related to the whole body of the church: but an arm unrelated to a body, really has a rather difficult time when it comes to punching anything!

How Does Keeping Records Help The Church?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR MARCH 30th.

SCRIPTURES LUKE 1:1-4; ACTS 1:1-2; 28:8-10; COLOSSIANS 4:14; II TIMOTHY 4:11a.

The Source of Records

Before a record is written it has to be made. When Jesus lived nobody took down his words in shorthand or on a tape-recorder. It would have been a marvellous contribution to the world had his exact words been recorded. Jesus made the record and the writers of the gospel gathered it up, wrote it down, and transmitted it to all succeeding generations. We are deeply indebted to Matthew, Mark, Luke and John for the matchless lives they wrote of Jesus.

The Gospel of Luke has an introduction of four verses. It was addressed to Theophilus. The purpose of Luke's gospel was stated by him in these words: "That you may know the truth concerning the things of which you have been informed."

Luke referred to the many records which had been made by others "who, from the beginning, were eye-witnesses and ministers of the word." Luke further stated "It seemed good to me also, having followed all things closely for sometime past, to write an orderly account."

Now let us look at the sources of the record Luke attempted to make more orderly. Undoubtedly he had the Gospel of Mark, the first written gospel, before him as he wrote. He also had fragments, documents, scraps of conversation, stories which had been handed on by word of mouth, and materials more or less valid, which were unclassified. This all adds up to what is technically called by Bible students "the oral tradition." It is from the spoken word that we got our gospels. Jesus never had a manuscript from which he read, and as far as we know, he had no notes to which he referred as he spoke. In a remarkable way Jesus spoke straight from his mind and heart. The miracle of the gospel is, to a certain extent, the amazing way they remained long before they were printed in the minds and hearts of the disciples of Jesus. The first Bible was largely written "on the fleshly tablet of the heart."

We can never explain without a valid theory of inspiration how the words of Jesus were so completely and intelligently recorded in the minds of people who listened to Jesus, and how faithfully they were transmitted by the spoken word, the written record, and finally the printed gospel. There must have been something very closely akin to divine guidance in this whole process.

How We Make Records for the Church

After Jesus died and the last eye witness of his life passed on the record of what he had seen and heard, the first stage of the Christian gospel record was complete. Others gathered up the records they had received and began to make their own history. It is our duty to make the record for those who come after us. Into our hands have been committed the priceless records of the gospel, fi lived by Jesus and then transmitted to us.

One reason why we are not more careful of the reco we make and keep is because we do not know their i portance. The work we are doing seems so routine a commonplace that we underestimate its importance. every local church great chapters of church history a being daily written, even a good, first-class church rc over some important issue of doctrine or procedure h bearing upon the future of that church, and perha others. In fact, the letters of St. Paul form a large pa of the New Testament. They were for the most part a dressed to local churches and people who had gotten in difficulties on account of their doctrine and human rel tions. Think what a loss to the church this would ha been had not the custodians of the records of these ear churches recognized the importance of what we call "th Pauline Epistles."

A wise provision has been made in keeping of recorc of local churches in the Discipline by establishing a com mittee on records and history. Among the duties of th committee this significant statement occurred: "It sha add to this record the facts about important activities an achievements of the church and its organizations whic are not adequately set forth in the regular reports an records which became a part of the permanent historic data of the church or churches."

Orderly Accounts

Life as it is lived is what George Woodbury, in his boo "John Goffe's Mill," called "normal chaos." In this choic sentence he gives us this bit of advice or comment on life "one has to be morally prepared to cope with anything — and whenever." It is the whenever that is the importan word in this comment. Life does not unfold according to schedule. Only the biographer can arrange the detail of human life in orderly sequence. The agenda of life rarely gets carried out from day to day. Even a diary written at the close of every day usually leaves out the best part of the day's activities and the language used ha to be so chaste that it loses its effectiveness.

There is something, however, to be said for orderly narrative and the writing of routine accounts of life. We are indebted to Luke for arranging some of the details of the life of Jesus in a semblance of an orderly sequence. His art and skill as a biographer was not buried, however, in re-arranging unimportant details at the expense of the major achievements and the mighty words of Jesus. He did prove faithful in the undertaking "to compile a narrative of the things which have been accomplished among us." The Gospel of Luke is all the more authentic because it was written by "the beloved physician," instead of by some word-splitting perfectionist.

Topics Copyrighted by the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.

Immortality

JOSEPH EARL PERRY

ıder whatever circumstances men have given serious deration to the mystery of life they seem intuitively ıve felt that death is not the final chapter. Is it not ge that such a feeling should exist through the ages ite of the fact that all the external appearances are ıst it and in spite of the knowledge that, in the very re of things, no positive testimony can be produced s behalf?

UT THE LACK of direct evidence is by no means fatal to belief. Most of the things which we believe unsupported by direct evidence. No individual can see e than a small portion of the earth's surface at any n time yet we all believe in the existence of cities and inents and oceans which at the moment we cannot nd which we never expect to see. At any given time can be in the presence of but few of our acquaintances, we believe in the existence of the hundreds of others are not actually with us. Every bit of earlier history nearly all contemporary events we know only by say. Future events all rest in faith though we say know there will be tomorrows and an endless cycle of ons. Belief in things of the past, the present, or the ıre is not dependent on direct evidence.

ll who have stood by an open grave, all whose span ife is lengthening toward the sunset, all of every age think into the future come face to face with the great blem of immortality. Many there are who feel that y have direct, positive proof of immortality. For them additional assurance is necessary for they are certain matter is settled beyond the need of further proof. there are others who lack such assurance and earny yearn for it. As to them, in spite of the lack of direct dence, is it possible to create a rational belief as well unded as their belief in the existence of some country y have never seen or some dawn still in the future? viously, grounds for belief in immortality must be ferent from the evidence of eye witnesses, or maps of eign countries, or scientific forecasts of future sunsets. t our human beliefs are based on endless varieties of evince which we have come to accept as credible.

HAT THEN ARE some of the things in our experience which indicate the likelihood of life after ath? First off, do we not all believe in the indestructiity of matter and of energy? We believe, do we not, t although matter and energy may change their form y cannot be destroyed? We believe that the laws of ture are eternal and indestructible. We believe in the v of cause and effect even when applied to human acts d influence. At least so far as our intellect can grasp the oject, we believe in the endlessness of time. Man finds mself in a world all of whose laws, forces and materials, spite of constant transformations, have a deathless, instructible existence through unending time. Is it not ore difficult to believe that life is the one exception to is universal plan than it is to believe that it, too, is eternal? Have not these few propositions already shifted the burden of credibility in favor of some form of immortality and against the belief that death is the ultimate end? Whether by some such reasoning or by mere intuition all men of all times have had a yearning toward immortality and the overwhelming majority have had a belief in it.

There are some forms of immortality that seem indisputable. From the experience of the last several millions of years we know that life has long existed in the mass even though the life span of every single living unit is comparatively brief. From that experience we may well believe that there will be human beings on this earth fifty thousand years hence or even millions of years in the future. And if not human life as we now know it, at least we can believe there will be life in some form. Even if no individual blade survives a single winter there will always be fields of waving grass. Life in the aggregate goes on in spite of individual death.

Biological experiments demonstrate the probability that living animal tissue may, under proper surroundings, be capable of eternal life independent of the body from which it was severed. Conversely, human personality may continue even if individual organs or limbs are amputated.

BUT THIS perpetuity of impersonal life in the human tissues, or of race life in the aggregate, is not the kind of personal immortality for which men yearn for themselves and their loved ones. Is there any analogy to give a clue as to whether or not actual personality survives? Let us search our own lives.

Let us think back by varying numbers of years to the time when each of us was but a year old. Have you today anything in common with the infant you then were? Have you a single thought, a single attitude, a single element of personality, that you then had? Have you a single cell in your entire body that was yours then? Can we not say that the body, the mind, the personality, of that baby have vanished from the earth? As a present entity that baby is as dead as if it had died in the flesh and returned to dust. Similarly, where is the boy you were at five, at ten, at twenty? Coming closer to the present, how much of the man who dropped off to sleep last night awoke this morning? To what extent has the man you were an hour ago vanished never to return? How much of what you now are will have been supplanted by the you of next year?

These successive personalities have all died, yet you still live. The transitions have been wholly natural and so gradual as to be imperceptible and not unwelcome. As you close your eyes in sleep this night it is without regret or apprehension that you realize that the personality that will awake tomorrow morning will, to some extent, be a different one and that during the night some portion of the old will have died and gone forever. You view the prospect without concern because you believe that it will

still be you who will greet the morn. Your nearest friend will likewise awake a somewhat different person yet you have no sorrow for you believe he will still be your friend. What a comfort if we could view death with that same assurance as to ourselves and our loved ones. And why not? At most your friend is with you in person but a brief portion of any day. Yet you summon him into your presence, you commune with his soul, whenever you think of him, even if his physical body be absent, and regardless of whether or not he is even living in the flesh. For you he is immortal so long as he lives in your mind. For himself he may be as much alive, though you think him dead, as though he had fallen asleep and awakened in another day. And for yourself, need death be any more the ultimate end than the close of a single day? Need the future be less real, less certain, than that unending sunrise which sweeps westward round the globe to greet us on our daily awakening?

IN OUR experience we are familiar with most of the elements that could combine to prove immortality. It may be there is some missing element we do not yet sense, some letter we have not yet found to complete the word. It may be that we already have all the letters but do not know how to arrange them to spell out the mystery. We have a world of indestructible and eternal materials and forces and laws. With each recurring spring we have the survival of vegetable life after apparent death. We have the perpetuity of life in the mass in spite of death of each particular unit. We have the survival of tissue even when separated from personality. We have the survival of personality even when separated from its constituent tissues. We have the survival of personality in spite of a continuous succession of momentary deaths that commence at birth and never cease. We have an age-old and world-wide intuitive hunger for immortality. The tendrils of the plant seek the sun, the homing pigeon seeks its nest, the human seeks immortality. Each is as inexplicable and yet as certain as the other.

True, we do not know the precise nature of our future. Are we, for instance, like drops of water sweeping down a stream with other fellow drops — meeting, jostling, parting — until eventually we shall be lifted and transformed into clouds to drift through the skies and fall again as drops in some future stream of life? Or, will these particular aggregations of molecules which now live as individual personalities be again quickened to live, in some future age, as the same identical, physical personalities? Is our mortal frame, thus, like a single bulb in an electric sign where the moving current spells out successive words in a travelling message? The electric impulse entering the bulb makes it glow with momentary radiance and then leaves it dark and cold. Does the life impulse, likewise, enter the inert materials of our frame, make us to glow as human personalities, and then leave us dark and cold? But if so, shall our bodies again be warmed with life even as the recurring current again and again illumines the darkened bulb?

And does it really matter which of these is the divine plan or whether it resembles any of them? A rational belief in the possibility or feasibility of eternal life sho not be defeated by mere uncertainty as to the pre method of its accomplishment.

The solitary bulb in the electric sign cannot kn what part its little light may play in the completed m sage. No more can we, with our limited perspecti comprehend the complete story which life is using little lives to tell. But each of us is essential to that m sage. Each must faithfully perform his appointed p

Is there, can there be, any comfort to help assuage sorrow of parting even though that parting be not f ever? Yes, human experience has evolved many thi that ease the poignancy of such suffering. Religion, h man sympathy, engrossing activity, service to others, co sciously rising above the depths of sorrow — these but some of them. There is another, perhaps less oft tried, which can be developed by exercise in the case, eve of living friends. Try in the solitude of thought to su mon your friend. Let all irritating shortcomings disa pear, all reserves and diffidence yield to perfect understan ing until only the fine and noble prevail. Mistakes a forgiven, regrets dissolved. The best of you commun with the best of him. Such a meeting can be more re and vivid and satisfying than even an actual visit, a that kind of meeting is equally possible with loved on who have preceded us into the great beyond. No earth power, except our own forgetfulness, can prevent th kind of immortality. In that form of immortality a regrets for unkind words or deeds, or unsaid words omitted deeds, can be washed away, leaving only the com fort of perfect understanding, perfect companionship, pe fect love. And that, likewise, is a worthwhile preparatio for reconciliation with living friends who have becom estranged.

OUR KNOWLEDGE and experience are based o the past. No part of the future can be known — no even the next instant. All our planning, all our doing, a acts of faith in the future based on our experience in th past. Though the future is veiled, though we constantl make use of machines and inventions and principles which we do not fully understand, nevertheless we have faith which amounts to justifiable certainty. Because we neve have known the law of gravitation to fail we confidentl believe the ball tossed in the air will eventually fall when its upward force is spent. Not only our planning and ou doing, but all of our believing, look to a future consisten with the principles which all past experience has shown to be universal and unchanging.

The ancients believed in some form of immortality, bu they lived before the age of science. Since their day in credible amounts of scientific research have measured an classified the materials and forces of the universe. Man mysteries have been solved. Many, like immortality, awai scientific demonstration, but the evidence of the ages tend to confirm rather than to disprove man's universal, inne conviction that somehow, somewhere, sometime, he wil yet live, and live, and live; and that this life is but present phase of a life eternal.

New Experiments In Self-Government

RALPH A. WARD

VERAL NATIONS in Asia are newly experiment- ng in self-government. Privileges and responsibilities leedom are worrying peoples everywhere. Yet there ourageous leaders and a host of other people who eveloping the productive potentialities of free peoples. ntly I have had a few glimpses of these efforts in lands. . . .

e came away from England with new high regard he discipline under which the British people are put- themselves. It is not a discipline forced from the top dictatorship. Rather through the processes of de- acy and representative government are the British g themselves what they must do for their own best are and they are measurably seeing to it that they hose needful things.

r the difficult problems of people in other countries, ding my own native land, this self-discipline and sacrifice in behalf of clearly seen goals is imperative. many people in the world expect someone else, some- re or other, to be a Santa Claus or a giant killer to them out. One evening while we were in England, listened to a broadcast by Winston Churchill, the nier. In discussing problems of Great Britain which newly-formed government faced, Mr. Churchill re- ked that "no other people want to keep the British as a pet."

ITH SHORT STOPS in other countries, we had two interesting weeks in Pakistan and India. The hammedan leadership of Pakistan has sought to make Mohammedan state — something of a theocracy. One s not forget that in the great days of Islam, hundreds years ago, Islamic culture, architecture, embryonic dern science, law and a considerable morality of con- t surpassed the greater part of the world. To us of er countries the re-creation of a religious state, even a theocracy, seems rather out of place today. But we e the Pakistanis to work out their own plans for them- es, offering to them and receiving from them, cor- lity in reciprocal international intercourse. The Pak- n government seems to be making an honest and ef- ive attempt to grant security to minorities now that terrible reprisals between Hindus and Mohammedans Pakistan and India have subsided. And the Pakistanis giving themselves to many projects for development their own economic sufficiency as a modern nation ough processes of elected governments.

Ve were fortunate to be in India during some of the eks of the present national elections which are being nducted section by section and on a national scale. der the leadership of Mr. Gandhi and Mr. Nehru and ir associates, the Congress Party received responsibility m the British to form a caretaker government. They dged themselves to serve only four years, at the end which they would submit to the people as a whole record of their government and leave to the people the choice of their representatives to direct government for the succeeding five years. Unlike some other caretaker governments the Congress Party kept its word. The four years have passed. The people of India are voting. By the process of open discussion, free debate and a secret ballot box, they are making their choice. What was done by Mr. Gandhi and Mr. Nehru and what is now following is one of the boldest experiments in the history of attempts at representative government for a free world.

AS WE VISITED a number of cities including New Delhi, we saw at first hand some of these attempts in democracy. Many political parties were offering candidates for election. It was relatively easy for any man to become a candidate if he had even a small minority who wished his name offered for election. It was the unhampered privilege of most any group to present in printed page or by public address, or perhaps over the radio, their plan for better government, their criticisms of the Congress Party or Premier Nehru, or anybody else with whose official acts they disagreed. India reminded us of Hyde Park, London, where people are free to say what they please. It was in sharp contrast to countries where a citizen scarcely dares whisper a criticism of the dictator or his controlling party.

To one from America accustomed to elections with all sorts of motor vehicles and billboards advertising and violent partisan editorials in newspapers, the election scenes in India were very impressive. A wagon drawn by a camel or a team of horses or Brahmin oxen might furnish the platform for any politician or his representative. The vehicle might be decorated with slogans and pictures and installed with a loud speaker through which the candidate or his friends shouted as the camel or the horses or the oxen dragged it through the streets. Candidates or their party members might be making speeches in an open piece of land or in a street, surrounded by as many people as happened to be interested.

WE HAD HOURS of informal visit with the daughter of Premier Nehru, his only living child who acts as his hostess on state occasions. She, too, went about making political speeches for the Congress Party. When we exclaimed over the fact that she sometimes addressed audiences of 10,000 people, she said, "Oh, that is nothing, my father often speaks to 50,000 or more." And he does. Mr. Nehru's daughter remarked that after one of her political speeches she found that the tires of her car had been slashed to annoy her. Yet she, the "First Lady" of the land, travelled with us in a second-class coach without any bodyguard. It was unassuming democracy.

It has been interesting to watch the varying election returns from parts of India. They reflect in some measure the differing interests and influences in one place or another. Bengal is always in a good deal of turmoil. So

(Continued on Page 17)

Library of the UNION THEOLOGICAL SEMINARY New York

Church Fire Insurance

PHILADELPHIA — Co-operative efforts are planned to provide new homes for two congregations burned out by recent fires. Fire insurance in both instances covered only a small percentage of the value, promoting officials of the Council of Churches to publicly remind churches to "restudy their insurance policies."

One loss was to St. Thomas' Episcopal Church, one of the oldest organized Negro congregation in America, which has been in continuous existence since 1794. Other churches of the Pennsylvania Episcopal Diocese will seek to raise $100,000 toward a new building. The congregation's $300,000 48-year-old property was destroyed and the insurance rebate is less than $75,000.

The Rev. Jesse F. Anderson, rector of the church, said that "the offers of help from Catholics and Jews as well as Protestants throughout West Philadelphia, and over 5,000 letters from throughout the country — nearly all containing donations — have been an overflowing testimony of brotherhood."

The Council of Churches, meanwhile, offered to help a recently formed congregation of Ukrainian Orthodox DPs find a new home. Their property, a former Congregational church insured for $15,000, burned down.

Pessimistic On UMT

WASHINGTON, D. C. — Debate opened on permanent universal military training in the House of Representatives amid growing pessimism on the part of religious leaders that its enactment can be defeated or modified.

"The American Legion and other veterans' groups are trying to overwhelm the voice of church people and other groups opposing UMT by means of an intensified campaign of telegrams, letters, and resolutions," declared E. Raymond Wilson, executive secretary of the Friends (Quakers) Committee National Legislation. . . . I am afraid to a great extent they are succeeding," said.

"Whatever the churches have to say on issue must be said within the next few d while the House is debating the measure it will be too late." The House star voting on amendments on Monday, Ma 3rd, and will probably complete tion on the bill not later than Thursd March 6th. Religious leaders entertain little hope that if the measure passed House, it can be defeated or amended in Senate.

You're Only Young Once

HOOVER RUPERT

Names

Say, have you run into any "instantooters" or "blabeads" or "yulepisters" lately? You probably have and didn't realize it. I had heard tell of all three, but didn't realize it until I read the other day that a group of pre-journalism students down at the University of Kentucky had unearthed these "words" and some four dozen others. They are ready to add them to that best-selling book by Noah Webster, which someone recently criticized because it had an "excellent choice of words but a plot of little sequential intelligence."

These fifty-one words the Kentucky crowd dreamed up represent three months of dictionary digging as part of a required course in etymology, which this same Webster says is "the branch of philology concerned with etymologies." (You can see what his critic meant.)

Well, an "instantooter" is the frequently met driver who can't resist giving you the benefit of a blast on his auto horn the split second the traffic light changes to green. A "blabead," the mountaineers say, is a guy who kisses and then talks. A "yulepister" is the person who sends Christmas cards but never writes to his friends and family at any other time in the year.

I realize that teen-agers today have a language all their own. When I think I have about caught up with the latest I discover I am definitely out of date with the current slang-uage of our current high school crop of young hopefuls. But, the brother who first asked the question, "What's in a name?" didn't reckon with the modern younger generation. Still, it is interesting that many names now held in respect first began with derisive cat-calls.

Take the word "Methodist." That word does not derive from some august body of pious church dignitaries who prayed all night and then came up with this name for their branch of the church. The term was a sarcastic name which fellow Oxford students gave to the little group of earnest campus Christians who had banded together in "The Holy Club." Under the leadership of John Wesley, this group met daily for prayer and meditation, imposed upon themselves a multitude of spiritual disciplines which included a methodical and minute planning of every hour of the day, and sought to express their religious faith in acts of social service and Christian witness. Because of their serious acceptance of their self-imposed daily disciplines, they were derisively called "Methodists." But we who are their spiritual heirs, are not ashamed to acknowledge that we are Methodists, because the rich religious heritage our world shares through the Wesleys and their friends is organizationally embodied in The Methodist Church. The spiritual dynamic of Methodism has transformed a satirical term of stigma, to an honored and revered denominational name.

The same process was involved in the name, "Christians." The Bible says that the followers of Jesus were first called Christians at Antioch. Here again, it was a term of derision and scorn — "There go the Christers," as if to say, "the poor, deluded fools." But these Christians through the power of their faith in a living Christ, went out to transform the world in his name!

The Larger Issue

(Continued from Page 5)

the church. A block or two away quite a concentration of Negroes is found. So as we know, no effort has been made to of Christian fellowship, Christian worship, any of the fine programs for which t church has been known to those who are the neighborhood.

It is possible from studying churches similar circumstances to predict what t future of this church is if it fails to take a vantage of the people near by. After a whi the old families who now come across tow will all be gone. The younger generatio will tend to go to church elsewhere. Som of them are already going elsewhere for th haven't the old association with the churc that their parents had. Moreover, they ten to go where their children go to Sunda school which is usually to a neighborhoo church. A continual effort will be made bolster the program and put power into th pulpit, but statistically the facts are again any real success. Would it not be smarte for this church to seek to serve not only tho who presently come to it, but also those wh are now around it?

Here's another case where we are losin the opportunity. In a large Ohio city ther is a Methodist church of good standing. Thi church through the years has had the ver best of ministers. It has always rewarded it ministers well. This, too, has been a prestig church. It is not a central city church bu instead an uptown church. It is not wel served by transportation facilities. It i anchored to the neighborhood. The ministe in conversation when asked how things wer going replied, "We're doing all right but w are having some problems because Negroe are now within three blocks of the church." This church may do one of several things 1. Move (very often an admission of failu to adapt a program.) 2. Merge with som other church. 3. Dwindle and die. 4. Serv the people who are now in the neighborhood

Let's make no mistake about it. We ca argue about and even abolish the Centra Jurisdiction, but the larger issue will stil remain. This larger issue is a segregate

rch. If we preserve the present pattern denominational planning and if the ap- ch to our problems in the city continues, shall miss the possibilities of gaining sev- hundred thousand new people for the dom through our church. However, e is a hopeful side. If we have vision igh in our local churches, we can open doors to these newcomers to the North, then we shall not need to worry about Central Jurisdiction; because we shall abolished segregation at the place where eeds to be abolished, namely, in the local rch.

ctors Needed In Korea

Two experienced doctors are needed for im- liate medical service with The Methodist rch in Korea. Work will involve gen- practice and public health, with unlimi- opportunity to meet human need and ness to the Christian faith. Applicants uld be under 45 years of age, active mem- s of a Protestant church and willing to e for a minimum of two years on mis- ary salary, probably with wives or fami- remaining at first in this country. There be the possibility of continuing service denominational or interdenominational pitals and medical training institutions. erested persons should write: M. O. Wil- ns, Jr., Department of Missionary Person- , Board of Missions of The Methodist urch, 150 Fifth Ave., New York II, New rk.

rass Roots For Germans

GERMANY (EPS): — In connection with ecumenical conference to be held in Ger- ny this summer, including the Interna- nal Missionary Council conference in Wil- gen, July 5th-18th, and the Lutheran rld Federation conferences in Hanover, y 25th-August 3rd, the Working Associa- n of Christian Churches in Germany has t a letter to the governing bodies of all participating denominations calling for examination of ecumenism "from below," , from the local church level.

"We are troubled," the letter reads, "by the ought that the great development brought o being, as we believe, by the holy spirit, ecumenical movement, has to a great ex- t not yet penetrated the everyday life of e local churches. At the same time we nk it our duty to point out that, just as it s not until they became genuinely rooted the parish, that concern for mission work, m the eighteenth century on, and concern diaconal service, from the nineteenth cen- ry on, became decisive factors in the urch's life. So it is also absolutely vital for e ecumenical movement to become a con- tuent element in practical parish life or t."

The association recognizes the various ethods by which the ecumenical movement is today penetrating to the local parish within the individual denominations. It expressly indicates, however, the need to publicize the ecumenical movement not only from the top downwards, but horizontally, between the various parishes of one and the same town, in order that on this level likewise, the vow, "We intend to stay together," taken at the World Council of Churches Assembly in Amsterdam, 1948, may be fulfilled. The association was careful to point out that this suggestion does not imply a great organizational change.

The association further suggests that ecumenical discussion courses or study groups be started in local churches. With these projects the ecumenical center in Frankfurt-on-the-Main might be of great service to every parish and would be a clearing house through which each parish could learn of experiences acquired by the local councils of churches in other countries. "Such discussions," the association said, "may make it clearer to many people what is meant by the one flock and the one shepherd of the gospel, and the one holy, Catholic, Christian church of the Apostles' Creed. At such meetings real collaboration between clergy and laity will be of considerable importance."

Opposed To Segregation

The Cherry Valley (Mass.) Methodist Church stands opposed to the polity of Methodism that makes racial segregation an integral part of the structure of the church. We affirm the principles of the New Testament as set forth in the Methodist Social Creed:

"We believe that God is father of all peoples and races, Jesus Christ is His son, that we and all men are brothers, and that man is of infinite worth as a child of God. We believe that personality possesses the highest value. We test all institutions and practices by their effect upon personality. Since personality is being oppressed in so many parts of the world, we seek for its emancipation and for those things which will enrich and redeem it. Since Jesus died for the redemption of human life, we believe we should live to fulfill our obligations to help save man from sin and from every influence which would harm or destroy him. . . . We stand for equal rights and complete justice for all men in all stations of life. . . . We stand for the rights of racial groups and insist that social, economic, and spiritual principles apply to all races alike."

We strongly urge you as our representative to General Conference to make the Methodist creed the methodist deed by helping to abolish the Central Jurisdiction.

(Rev.) DONALD W. WALTON
Official Board of the Cherry Valley Methodist Church

6,409 In Campaign

JACKSONVILLE, Fla. — Florida Methodist congregations added 6,409 new members as the result of a week-long United Evangelistic Mission. Bishop Roy H. Short, general chairman of the state-wide campaign, said the one-week membership gain is just 100 less than the total increase for The Methodist Church in Florida last year.

During the week, 5,000 laymen went out from 300 churches and interviewed 26,758 persons. Of the new members gained, 3,144 were making their first profession of faith in Christ, while the rest were transferring membership from other churches, Bishop Short reported.

Reports from participating districts indicated that at least 100,000 persons attended the evangelistic services. The week-long effort followed a three-day school of evangelism for 300 Florida and 300 out-of-state pastors at Riverside Park Methodist Church.

ZIONS HERALD 125 YEARS AGO

March 14, 1827

Spirit of the World. When a direct tax was levied to defray the expenses of the last war, a citizen of Vermont, on paying twenty dollars as his proportion of it, declared to his friends that he never felt more happy than when putting that sum into the Collector's hands to aid so worthy a cause. The next Sabbath a collection was to be taken up to assist in sending the Gospel to the heathen, and the wife of this individual had rolled up in her handkerchief, two cents, to contribute on the occasion. On observing this and learning its object, this patriotic man declared the money should not go — unrolled the "two mites," and secured them in his own pocket. — *Ver. Chron.*

* * * *

A Liberal Donation. Just as the last pages of this number were going to the press, a letter was received by the Treasurer, enclosing *Five Hundred Dollars.* The donor conceals his name; but we may be allowed to publish his letter.

Sir: — Having contributed my usual donation to the Board, I rested satisfied, until I read the Herald. Since then, the wants of the heathen, our increasing obligations to God, the necessity of working while the day lasts, and the value of souls, has convinced me, that it is my duty to devote, not a part of my present *income,* but of my *capital,* to the glorious work of evangelizing the world. I accordingly have set apart, and now enclose you, Five Hundred Dollars, for that purpose. May Almighty God bless the labors of the Board, replenish its Treasury, and send many more laborers into his fields, which are already white unto the harvest. —*Miss. Herald.*

Books Reviewed

"Songs At Sunset"

By Marion Franklin Ham. Beacon Press, Boston. No price quoted.

Dr. Ham is the distinguished Unitarian clergyman author of several books of religious verse and numerous hymns. His hymns appear in several modern hymnals, with a total of nine in the Unitarian "Hymns of the Spirit." Perhaps the best-known is that beginning with the line, "O Lord of life, Thy kingdom is at hand."

In this paper-bound pamphlet twelve new hymns and one lyric poem are presented with brief introductory notes. The verses breathe the lofty, scriptural, theistic idealism of the Unitarianism of Channing. Harry Emerson Fosdick, on the occasion of his last service as the preaching minister af Riverdale Church, chose one of Dr. Ham's hymns for the front page of The Order of Service.

At the point of hymn-singing Protestants are more united than at any other. "The Methodist Hymnal," although containing none by Dr. Ham, includes hymns by Episcopalians, Lutherans, Presbyterians, Congregationalists, Baptists, Unitarians, and at least one Roman Catholic. So marked is the similarity between the major hymnals that it has been proposed recently to produce interdenominationally *the* Hymnal for American Protestantism.

Whether or not any of the hymns in this little collection will achieve popular usage no one can say. Some of them surely merit it. — *Reviewed by Raymond E. Balcomb.*

"That All May Be One"

By James Edward Lesslie Newbigin. Haddam House, N. Y., 1952. Price, $1.50.

The most crucial areas of the world from the Christian and democratic nations are not Western Europe and Korea. They are India and Africa! In India the West has already lost its initiative, but perhaps it has not lost all. The Christian seed is planted in fertile soil. The Church of South India is already showing the way toward unity.

Bishop Newbigin of Madhurai and Ramnad is from an English Presbyterian background and has lived closely with the Student Christian Movement. This little book is a diary of extraordinary perspicacity. It takes the reader to the heart of this great experiment in unity.

Hinduism threatens the Christian minority by attempting to swallow and digest it in a religious syncretism. But that is not all there is to be feared from Hinduism today. The new spirit of nationalism in India might link itself firmly enough with Hinduism to make Christianity appear disloyal and unpatriotic. The threat of communism in India is real, and will be real so long as there is inequality of opportunity, racial arrogance, and poverty. The Christian message of deliverance from sin and death has its eternal and universal relevance in India today. The unity of the church contributes immensely to this mission to evangelize India rather than to compete for denominational membership.

Bishop Newbigin is a 'foot-soldier" of the Lord. He ministers *among* the people and not *to* them. It is because of this successful identification of himself with his flock that his work is significant and his "diary" stirring.

The Haddam House books are good reading for the concerned Christian. They include such diverse ones as Nichols, "Primer for Protestants;" Bennett, "Christianity and Communism;" Voorhis, "The Christian in Politics;" Van Dusen, "Life's Meaning;" and Peter Bertocci's, "The Human Venture in Sex, Love, and Marriage." Get them on your reading list! — *Reviewed by John F. Olson.*

"The Cross Is Urgent"

By G. S. Thompson. Augsburg Press, Minneapolis, 1952. Price, $1.50.

The board of publication of the Evangelical Lutheran Church stimulates and encourages its pastors by inviting some of the younger and unpublished men to submit their work. This is a wise procedure. Gjermund S. Thompson is pastor of the Trinity Lutheran Church at Thief River Falls, Minnesota, a congregation with a membership of 2500. These are his mid-week Lenten talks of 1951.

Pastor Thompson represents the conservative tradition in which Adam and Eve, the Satan, hell, and redemption through the death of Christ are key points. He writes, for example, "Because he refused to substitute his own will for the will of his father even through that anguishing struggle in the Garden of Gethsemane, he won back for man the rudder from which Adam and Eve had cut man loose."

These sermons are generally helpful, but there are certain unresolved contradictions or inconsistencies. He writes, "There is nothing that God has been unwilling to do to prove His love; there is nothing that He will deny us." And then, "God punishes sin in eternity, in hell." And again, "God *never* forsakes man, because he forsook his son instead. He forsook Christ that He might forever be reconciled to us." This theology leaves the nature of God in a somewhat compromised state, perfect love punishing in eternity and forsaking Christ.

Pastor Thompson has adjusted his theology in some respects, however, for he says of miracles, "There are miracles happening every day in connection with the healing arts, if we will only recognize them. What is the difference if they are performed through human efficiency of men and women who dedicate their lives to the relief of suffering? Isn't it still a miracle that God has created the cures and the treatments for men to discover?. . . . We have closed our eyes to many of them because they happen by design." This is the "night in which all cows are black." A failure to distinguish between what man effects and what God does leaves the word "miracle" meaningless.

Yet Pastor Thompson had certainly not missed the central point of the Christian faith when he tries to set our modern life in the light of the cross of Christ, for we are a people who dwell in darkness. — *Reviewed by John F. Olson.*

"Creative Faith"

By Charles E. Park. Beacon Press, Boston 1951. Price, $3.00.

The most able preacher of the Unitarian persuasion has never had as extensive a hearing as his insight and expression deserves. A group of Charles Edwards Park's parishioners have made available this collection of twenty-eight sermons preached during his forty year pastorate from 1906 to 1946.

In the foreword, Palfrey Perkins, of King's Chapel, writes, "For Dr. Park the ministry of the spoken word has always been his first interest, all others taking a subordinate place. Few men have been so faithful to the pulpit. . . . For the fussy details of ministerial busyness, he has never had any time. For the 'social gospel' in the usual sense, he has never had any time. He has always been too busy talking to men and women about God. But that talking was never academic, or unrelated to everyday life, or oblivious to all the implications of the 'social gospel' for example." These are only a few of the words describing Dr. Park's truly noble ministry.

Those who have visited the First Church of Boston may have carried away some of these sermons in little printed leaflet form. "Lincoln's Religious Message" and "Seeing Him at His Best" (George Washington) are splendid examples of the proper union of patriotism and religion.

In his sermon, "Christ, the Understanding Friend," Dr. Park lays his Unitarianism on the line. Non-Unitarians, profiting from all the sermons, will find this something of a cathartic for their over-emotionalized irrationalities. His language is strong, his point of view clear, and his presentation requires a response. He writes, for example, "In so far as Bishop Heber was obliged to symbolize to himself the wondrous thought of God in terms of a concrete, dogmatic, logically impossible Christ, a definite member of a definite trinity — he was psychologically just as much of an idolater as the heathen who bows down to wood and stone." Or again, "So instead of God they create for themselves a sort of demi-God which they call the eternal Christ, whose nature is divine enough to be put on terms of familiarity with God, and at the same time human enough to enlist and

tain the ardent affection and allegiance man beings. This eternal Christ, if you e, is not to be confused with Jesus of areth. . . . The eternal Christ is a sort gent which an unknowable God has set harge of a world of simple-minded hu- beings."

e question is this. Have our Trinitarian chers evolved an understanding of Christ cient to make Dr. Park's criticisms point- The challenge of this sermon by this preacher deserves attention from every us minded preacher of non-Unitarian s. "What think ye of Christ?" Here is re men's minds are won or lost. — *Re- ed by John F. Olson.*

iefing' For Draftees

OUNT AYR, Ia. — A young Methodist ister from Kellerton, Ia., inspired by a ng away party" staged for him and other ctees at Des Moines in World War II, ked a similar "briefing" session for ggold County youths slated for induc-

e is the Rev. William Miller who, in rld War II, waived deferment as a pre- logical student at Simpson College to en- service. At his suggestion 12 inductees mpanied by about 25 relatives and nds were guests at a reception.

he youths heard talks by state and Selec- Service officials and were advised of the s they should take with them to camp. briefing closed with the serving of re- hments. Herman Fennema of Mount , chairman of the Ringgold County draft rd, said the briefing sessions would be tinued for future draftees.

iestley Award

CARLISLE, Pa., — Dickinson College will gurate an annual award for distinguished ice in the field of science, at a day-long bration, March 20th, on the campus hon- g the memory of the discoverer of oxy- , Joseph Priestley, and his connection with college.

Dr. William W. Edel, president of the col- e, announced that the award, to be known he "Dickinson College Award in Memory Joseph Priestley," will be presented each r to an outstanding physicist, chemist, bio- mist or other scientist for "research, dis- ery or production which benefits man- d."

The first recipient will be announced at celebration. The award will be a replica the ceramic medallion of Priestley made in gland in 1779 by the Wedgwood potteries. w impressions of the original mold will be en to the college during the celebration the famous English firm, with Hensleigh dgwood, president of Josiah Wedgwood Sons Company, of America, making the sentation.

On exhibit during the day-long program will be the burning-glass with which the discovery of oxygen in 1774 may have been made and other scientific apparatus used by Priestley and owned by the college for nearly 150 years. The priceless apparatus was obtained by the college through Thomas Cooper, then a member of the faculty, who was an intimate friend of the scientist.

Members of the award committee, it was announced, are: Drs. E. A. Vuilleumier, Milton W. Eddy and Wellington A. Parlin, scientists on the faculty; Dr. C. Scott Althouse, Reading, Pa., president of the Althouse Chemical Company and a trustee of the college, and three alumni, Dr. Fred L. Mohler, Washington, D. C., physicist of the U. S. Bureau of Standards; Dr. J. Watson Pedlow, Chester, Pa., chemical engineer with the American Viscose Corp., and Dr. Herbert L. Davis, New Brunswick, N. J., research chemist of the Ethicon Suture Laboratories.

They Aren't Taking It Easy

(Continued from Page 4)

Both courses are practically without parallel in other theological schools: "Studies in Ecumenical Christianity" and "Ministerial Ethics." Believe it or not, he's practically pioneering in developing both courses.

Bishop George A. Miller chose Lafayette, California, as his home for retirement. He has been associate pastor of the Community Methodist Church, where he once served as its acting pastor. When he has a chance, he still likes to promote the cause of missions in Central America.

Bishop James H. Straughn of Alexandria, Virginia, is compiling a history of the former Methodist Protestant Church, in which he rose to its highest elective office and was the first man to be named a bishop by that group when it united with other Methodist bodies in 1939. He spends many hours in the Congressional Library at Washington digging up material.

Missionary Bishop John M. Springer, retired after a lifetime of service in Africa, is still stumping the country in behalf of missions. Like Bishop Wade, Bishop Robert E. Jones has on his heart the improvement and development of a great summer assembly — at Gulfside, Mississippi. Bishops U. V. W. Darlington, Huntington, West Virginia and Hoyt M. Dobbs, Shreveport, Louisiana, are among those whose physical health permits them only very limited exertion. They have their correspondence, contacts, and occasional opportunities to preach, when health allows.

Bishop Frederick T. Keeney of Miami, spent a strenuous four years as director of the church's Million Unit Fellowship. Now, broken in health, he speaks eloquently for all his retired brethren: "I have joyous memories, thrilling news from the front, and enlarging vistas to gladden an old man's heart, as younger men face ever-enlarging tasks . . . The best is yet to be."

Every man we've been talking about is well over 70, and some, as we have said, are in their eighties. Yet it is the quality of their lives and not the measure of their years which makes Methodism love them. One instinctively feels like saluting these retired leaders — not because they are bishops and rate it, but because long after they could retire, they are still carrying on.

BADGE OF MERIT

Our higher rate for annuity (pension) suffers by inflation. The New England Conference must not relax, but do more.

Support Your Board Of Conference Claimants

President: Rev. D. Joseph Imler
Vice-Pres.: Mr. Duncan R. Campbell
Secretary: Rev. Ernest R. Case
Treasurer: Rev. Maurice L. Bullock

Office, Room 72
581 Boylston Street,
Boston 16, Mass.
KEnmore 6-5067
BIgelow 4-6844

Criticize War Toys

Manufacturers of war toys in Japan were criticized recently at a Christian peace meeting at Doshisha University as having a bad influence on the future generation of Japan. Delegates to the meeting are urging religious, educational, and civic organizations to seek enactment of legislation that would prohibit the manufacture of war toys.

They passed a resolution stating that Japanese people cherish a hope that war will never be repeated and that toys are important tools in the education of children.

Toys referred to in the resolution include wooden Samurai swords which bespeak Japan's thousand-year-old military tradition. They are on sale everywhere, from the plush shops in Tokyo to the smallest Japanese hamlet. More modern toys include MP jeeps with sirens and spark-shooting machine guns, warships and PT boats with multi-cell electrical power units to propel them through the water.

FIREBREAKS AND BACKFIRES

JOHN BAXTER HOWES

I wonder how many Methodists know that in the past eleven years our denomination has lost five per cent of all its churches? From 1940 to 1950 the number of local churches (all denominations) increased from 244,319 to 281,511, a net gain of 37,192, but the Methodists contributed not a single one! They *lost* 2104 churches in that decade, and the incomplete figures so far available for 1951 show a net loss last year of 214. These statistics come from our own General Board of Education in its January *Newsletter* to church school superintendents. The article entitled "Unpleasant Facts" concludes with the statement: "The Methodist Church is still the largest Protestant denomination in the world. But the giant is asleep." Asleep, or dying?

No statistics are necessary to prove where we lost these 2318 churches. They were the little crossroads meeting houses, or churches in the neediest parts of our cities, closed because they were in "undesirable locations," exactly where Methodist churches ought to be.

Only recently one of our church publications gave a two page spread of pictures to the work of a district superintendent whose "hobbies" were fishing and building "residential" churches. In the process of his work on these hobbies he was interrupted by a call to give communion in a little church converted from a former saloon. He found the church to be in a most "undesirable location" and promptly arranged for the purchase of a vacated church of another denomination, out in a "better section" of the city, to be used instead of the saloon mission. We actually *laud* the removal of Methodist churches from the very places where we ought to be establishing them. We are closing country churches and dropping them from circuits because in our modern scale of values their small congregations and plain poor buildings do not compare well with edifices of stone and brick and impersonal organizations of hundreds or thousands of members. Most of the time we ignore entirely the fact that the closed church is perhaps the only one in a little community of people who will certainly not attend a "residential" edifice.

We are not just standing still; we are not holding our own. We have been dying at the rate of almost a church a day for the past eleven years. The failure of an individual or an institution is regularly related to a perverted sense of values, emphasis in wrong directions. Methodism along with Americanism has fallen foul of what the late Thorsten Veblen, famous economist, called "Conspicuous Consumption" which concept evaluates a man, or group, not on what he is, what he can do, nor what he has, but on what he seems to be able to *spend*.

Too often today ministers are promoted for saddling a congregation with a huge mortgage for a structure that wasn't needed. The enterprising pastor immediately moves out from under the pressure of this debt to the establishing of a new one somewhere else. He is pointed out as a "great builder of churches," and the men who follow him and work off his mortgages are failures because they didn't build anything that could be insured against fire or theft. If some little church has no debts and isn't ambitious enough to accrue some, it becomes eligible for abandonment.

Henry James said fifty years ago of the English speaking peoples: "We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. If he does not join in the general scramble and pant with the money making street, we deem him spiritless and lacking in ambition."

Christian lives are committed to a measure of ascetic discipline. We need to dissipate the unwholesome exaltation of luxury class power by cultivating a price in plain living and high thinking. Instead of seeing how much we can spend, we need to see how many we can save.

Our unholy passion for palaces and ostentatious spending of money is consuming the church like wildfire. What efforts there have been to control the danger thus far have been largely directed at the fire itself, but the time has come when the only apparent hope of survival lies in plowing some firebreaks and setting backfires to meet the approaching conflagration. I think it can be done. It is not too late to "simplify and save the inner life" of Methodism!

Wesleyan In London

JAMES LESLIE

The Epworth Press is situated squarely in the middle of one of Methodism's great historic areas in London. Beside the book rooms on one side is Epworth Street, on the other is Wesley's City Road Chapel, while across the way is the Bunkill Fields cemetery where Suzannah Wesley is buried. This area, so familiar to the Wesley brothers, is likewise known, if in name only, to all Methodists.

The Rev. Frank Cumbers, the manager of the Epworth Press, officially has the title of book steward, yet this term hardly covers the variety and enormity of his daily routine. Besides supervising a staff of well over 100 employees, handling the publicity, sale and distribution of literature, he is responsible for all Methodist documentary material.

The first collection of minutes of any Methodist conference was compiled in 1784. There were the signatures of John Wesley and Thomas Coke, approving legal trans tions and recording early Christian witn That same year the first deed of any Met dist conference was drawn up, making t new denomination more independent.

The tiny Field Bible of Wesley's, still u at every annual conference, had inscribed the back "Vive Hodie," (live for today) a the owner's signature. It is known as Field Bible because of the printer's nam John Field. Wesley, in his customary meti lous style, had marked all the printing rors in the fly leaf, mentioning that by th errors one could tell that this was an origi Field Bible.

It is easy to understand why the t "Methodist" was placed upon Wesley, aft seeing his Oxford diary. Each hour w divided into quarters and his daily activit were recorded to the exact minute. Ma pages looked like miniature United Natio reports with beautiful handwriting in Ge man, French, Latin, Greek, Hebrew and We ley's unusual shorthand.

Volume after volume of Charles' hym and John's journals line the shelves of t safe, holding the records of a great era. another room were early documents, amo them being one declaring the right for We ley to ordain bishops for the new church America.

The last signature of John Wesley w found in the 1790 minutes of the Bristol co ference. It witnessed to the nearly bli leader of Methodism, barely able to indica his approval. One can almost see his han shake as he scratched his familiar signatu at the close of the conference.

The next entry was made at the beginni of the 1791 conference, while just across t channel, France was in the midst of her rev lution. It indicates the place that Wesle held in the Methodist organization.

"It may be expected that the conferen make some observations on the death of M Wesley: but they find themselves utterly i adequate to express their ideas and feeling on this awful and affecting event. The souls do truly mourn for their great loss, an they trust they shall give the most substanti proofs of their veneration for the memory o their most esteemed father and friend b endeavoring with great humility and diffi dence to follow and imitate him in doctrine discipline and life."

United Christian Front

EAST ST. LOUIS, ILL. — Christians are fa arriving at the point where they must cea bickering among themselves in order to pre sent a united Christian front against co munism, Methodist Bishop Ivan Lee Holt o St. Louis, Mo., said.

Bishop Holt, who is president of th Metropolitan Church Federation of Greate St. Louis, deplored what he termed the "le ture hall" atmosphere in many Protestan

nes and said he strongly favored display crucifix in all churches. "People should e to find God when they go to church," d, "and such symbols as the crucifix y place God in the minds of worship-

bishop addressed a preaching mission ored by First Methodist Church of East uis. He commented that many Protest- ave gotten away from conferring with inister when they have sinned or when re burdened with troubles. These peo- w go to psychiatrists and pay them big just to unburden themselves, he ob- . Catholics, he said, still take their es to the priest and unburden their by confessing their sins.

v Experiments In Self-ernment

tinued from Page 11)

is the Bombay region. Communism is ering more votes in the southern part country. But for the present at least, ommunists are using the ballot box as do in other democracies and not the of arms. Extremely conservative Hin- ave launched a violent attack against olicies of the Congress Party and are ng that India should be made a Hindu as Pakistan has proclaimed itself a Mo- medan State. Against this, Mr. Nehru tood with amazing courage and forceful n. Openly has he led to disqualification e executive of the Congress Party of any hile member of the party who runs on kind of platform. He holds steadily to vowed purpose for making India a se- state with equal rights for all minorities. identally this has brought the Christian h to a significant position. Christians number about ten million and are the largest religious group in the country. us are the largest, Muslims next and tians third. A goodly number of Chris- had important places in the caretaker rnment of the last four years. A num- f them are now under nomination to rtant positions. I noted one region e the commissioner of education had a very fine piece of work and was stand- or re-election. He was a Christian. He served under the Congress Party but was member of that party. Plenty of peo- would have been glad to elect him but preferred to support the general policies e Congress Party at the expense of los- him. The Congress Party very cleverly inated as its candidate against that Chris- another Christian of ability. This is a estion of the way in which stalwart lead- n India are determined to put service to nation above religious discrimination.

any of us have long thought that repre tive government through a secret ballot could not be achieved among masses of rate people. But Gandhi and Nehru thought otherwise. Every adult in India is having his chance to vote. Probably 85 per cent of the people are illiterate. Plenty of them know very little about the big issues of government. But to them all, with differentiations between local and more general problems of government, is being submitted the choice of their official leaders.

It had seemed to me impossible that illiterate people could secretly cast a ballot when they could not read what might be on the ballot. Then I learned of the unique device by which they could vote as they pleased.

One by one they came into a room where names were checked to assure that the man or woman had a right to vote in that place and had not already voted. He or she was given a piece of paper which he carried into the ballot room alone. There he found boxes in series. Each party with a candidate or candidates had adopted a symbol. For one, the symbol was a bicyle, for others — something else. For the Congress Party it was two cows. The voter, unless he were blind, could distinguish the party of his choice by the picture on the box and deposit his ballot accordingly.

Out of this process, through the effect of countless speeches and free debate, and criticism of even the premier himself, was coming a register of the attitudes of the people as a whole and of their growing concern to take their share in representative government in the free world. The Congress Party is being returned to national authority and responsibility for another five years though it is not winning a majority in all the regional governments.

There are always risks in representative government. Experiments in genuine democracy are frought with uncertainty. There is a time element for the growth of a free world and that time element cannot be escaped. But its values are worth-while. And the leadership of India seems to have sighted those values.

AIRTEX

MODERN ELASTIC

STOCKINGS

LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH

Heavyweight For Severe Cases

FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN
for measure blanks write to

Worcester Elastic Stocking
Company
58 Front Street
WORCESTER, MASSACHUSETTS

Reserve Chaplains

WASHINGTON, D. C. — To meet an increased need for chaplains, the Navy Department announced that it is raising the age limit for civilian clergymen who wish to volunteer as Navy Reserve chaplains.

Since World War II the age limit for an initial appointment to the Naval Reserve has been 34 years. This will now be increased to 39, with clergymen between the ages of 34 and 39 eligible for commission in the rank of lieutenant, junior grade. A limited number of the older applicants may be commissioned at the outset as lieutenants, senior grade.

The Navy plans an intensified recruitment campaign to fill several hundred vacancies which presently exist, or which will occur when naval reserve chaplains called to active service complete their tours of duty.

German Methodists Gain

FRANKFURT — The Methodist Church in Germany now has a membership of about 65,000, a gain of thirty per cent since the end of World War II, it was reported by Bishop Ernst Sommer.

Bishop Sommer, head of the church, said that forty-one per cent of German Methodist communicants live in the Soviet Zone. He said there are 350 Methodist pastors and well over 1,000 lay preachers in Germany. Some 40,000 children attend Methodist Sunday schools regularly.

The Methodist Church operates a theological seminary and a publishing house at its national headquarters here. German Methodists maintain 12 hospitals in major cities and three deaconess mother-houses with 1,200 nurses.

The Evangelist, Methodist weekly published in Bremen, is one of the oldest church papers in the country.

Bishop 'Bootlegs'

ATLANTA, Ga. — Methodist Bishop Arthur J. Moore of Atlanta called for a revival of the Christian ideals which went into the founding of the United States Government.

Addressing the 25th anniversary meeting of the West End Business Men's Association, Bishop Moore said he had resolved "to bootleg a little religion into this meeting." The bishop said the foundations of the world were cracking because of "a secular interpretation of life." He urged a return to the simple life when "everybody in Georgia believed in hell, calomel, and the Democratic Party." The life of the old South, he said, "left time for gentility, honesty, and religion."

PERSONS

Speakers for the remaining services in the Lenten series sponsored by the Council of Churches in Stoughton, Mass., include the following: March 13th, the Rev. Bedros Baharian, pastor of Quincy Point Congregational Church; March 20th, Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church; March 27th, the Rev. Dana McLean Greeley, pastor of the Arlington Street Unitarian Church, Boston; and April 3rd, Dr. Allen Knight Chalmers, professor at Boston University School of Theology.

Climax Next Sunday

Sunday, March 16th, will mark the climax of the Week of Dedication in many Methodist churches of this area.

Sponsored by the four-year program, the Advance for Christ and His Church, the Week of Dedication (March 9-16) is under the leadership of Bishop Paul B. Kern, Nashville, Tenn. Bishop Kern explains, "The Week of Dedication is an effort to draw our people close to the heart of God and enrich their personal experience and witness. . . . After all, the best we can do for our people is help them achieve a deeper sense of God in their lives."

Dr. E. Harold Mohn of Chicago, executive director of the Advance for Christ, stated, "Last year nearly 30,000 laymen assisted their pastors in proclaiming the message. . . . This is a spiritual service that laymen love to render."

The free-will offering Sunday, March 16th, that is a part of the week-long personal dedication is to help emergency projects of the Methodist Committee for Overseas Relief as well as home and foreign missions projects which have no other means of support. Offerings are expected to total $1,000,000.

"Spiritual Endeavor"

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, called upon the 180,000 Methodists in the New England area to make the entire Lenten season a time of sincere "spiritual endeavor."

Urging co-operation with the united church program of evangelism, Bishop Lord stressed that apart from individual relationship with God, "all talk of democracy and freedom will be but sounding brass."

Beginning Sunday, March 2nd, a total of 280 Methodist churches of Massachusetts entered upon an evangelistic mission which will reach its climax in four simultaneous services on Sunday evening, March 16th, at Boston, Somerville, Springfield and Worcester.

Guest preachers at these services will be as follows: Bishop Lloyd C. Wicke, of Pittsburg, Pa., at Copley Methodist Church, Boston; Bishop Earl Ledden of Syracuse, N. Y., at College Avenue Methodist Church, Somerville; Bishop Lewis O. Hartman, retired, of Boston, at Asbury Methodist Church, Springfield; and Bishop John Wesley Lord of Boston at Wesley Methodist Church, Worcester, Mass.

Layman's Day Service

The Layman's Day service in Wesley Church, Amherst, Mass., was conducted by three young men who are planning to enter the Methodist ministry. The students are Laurence Hill, senior at Amherst College, Robert Hodgen, sophomore at Amherst College, and Paul Harling, sophomore at the University of Massachusetts. Mr. Hill is from the Methodist church in Gales Ferry, Conn., Mr. Hodgen, the Methodist church in Belchertown, and Mr. Harling from the Methodist church in Arlington Heights. Last year the Layman's Day service was conducted by four other young men at Amherst College and the University of Massachusetts who are planning to enter the Methodist ministry.

Student Conference

Fifteen colleges were represented by delegates at a conference held by the Student Christian Movement in New England, at Rolling Ridge, North Andover, Mass., the Methodist Conference Center, from Friday, February 29th to Sunday, March 2nd. Nearly one hundred college students and their leaders met in the conference, discussing variations of the theme, "Christianity Interprets the Intellectual Climate of Today." It is an interesting commentary on the religious attitudes of youth that two carloads drove from the University of Maine at Orino. They paid $11.00 each out of their own funds to join in a religious conference.

Leaders in the group were Dr. Herman F. Reissig, secretary of the international relations department, Council for Social Action, Congregational Christian Churches; Dr. Joseph D'Alfonso, professor of philosophy, Bates College; the Rev. William Miller, department of Christian ethics, Yale Divinity School; and Dr. Prentiss L. Pemberton, professor of social ethics, Andover Newton Theological School.

Colleges represented were Gorham State Teachers College, Westbrook Jr. College, u by College, Ricker College, University Rhode Island, Boston University, Well College, University of New Hampshire, son, Brandeis University, Mass. Institute Technology, University of Maine, Brad Jr. College, and Fitchburg State Teac College.

Mrs. John K. Montgomery, wife of pastor of Fisk Memorial Methodist Chu in Natick, Mass., has returned home fr Deaconess hospital. She is greatly impro after a long period of medical treatment surgery.

Bishop and Mrs. Ralph A. Ward, w have been for some months in Hongko China, are expected back in the U. S. shortly after March 10th. They flew fr Hongkong to England and are due fr England on the "Queen Mary." They n be addressed at their new and perman home: Box 115-A, R. D. 3, Hendersonvi North Carolina.

A Memorial

WHEREAS on February 24th, 1952, d friend and devoted fellow-member of T Boston Wesleyan Association, Frank Dunn, was taken from us; and,

WHEREAS since Feb. 5th, 1913, Frank Dunn was an active member of this asso tion and gave of his time and means to sist in its publishing of Zions Herald, a management of the Wesleyan Building; an

WHEREAS at the time of his death was the oldest member of our body; the fore,

BE IT RESOLVED that at a meeting the Boston Wesleyan Association held th 29th day of February, 1952, we express o heartfelt sympathy to the two sons and o daughter who survive; and,

BE IT FURTHER RESOLVED that w express our gratitude for the long life of d voted Christian service which Frank Dunn lived among us; and,

BE IT FURTHER RESOLVED that th resolution shall be spread upon the perm nent records of The Boston Wesleyan Ass ciation, and that a copy shall be sent to eac of his three children.

Alfred H. Avery, *president*
Vincent P. Clarke, *secretary*

Funeral service for Miss Gertrude M. Co Methodist missionary who died in Hongk forty-eight hours after her release from b hind communist lines in China — where s had been detained for more than a year d spite serious illness — was held in the E glish Methodist Church, Hongkong, on Fe ruary 22nd. The service, largely attend by Americans, Chinese, and British, was co ducted by Bishop Ralph A. Ward, Bisho

ond L. Archer of Singapore, Bishop J. m Pickett of Delhi, India, and Dr. J. ndbach, a senior missionary of the Brit- ssionary Society. Bishops Pickett and happened to be passing through ngkong at the time. Miss Cone's body nterred in the Colonial Cemetery, Hap- lley, Hongkong.

following is the list of guest preachers hled to speak at the Morgan Memorial cast over Boston Station WVOM (1600) 0 a. m. for the last half of March.

17 — The Rev. L. G. Van Leeuwen, th Medford Baptist Church.

18 — The Rev. Henry Bailey, Boston et Methodist Church, Lynn.

19 -- The Rev. William L. MacDuf- First Presbyterian Church, Brookline.

20 — The Rev. Frederic Groetsema,

24 — The Rev. Edward B. Nylen, st Concord Community Church.

25 — The Rev. Arthur Hopkinson, enfield Methodist Church.

26 — The Rev. Russell E. Camp, All- Congregational Church.

27 — The Rev. Stanley G. Cote, adway Methodist Church, Somerville. wton Highlands Congregational Church.

21 — The Rev. John Snook, Craw- d Memorial Methodist Church, Win- ster.

28 — The Rev. F. Taylor Weil, St. tthew's & Church of the Redeemer, So. ston.

31 — The Rev. Harold R. Beede, angelical United Brethren Church, Cam- dge.

. Howard Trevelyan Easton, instructor e classics at the Philipps Exeter Acad- gave the opening sermon Ash Wednes- vening in the Federated Church, South ick, Maine. Mr. Easton is the son of Rev. William H. Easton, a member of New England Southern Conference Methodist Church.

e Rev. and Mrs. C. Malcolm Keir of ord, Mass., have announced the birth daughter, Elizabeth Lee, who was born ary 13th, at the Milford Hospital.

arson — Aldrich

e Rev. Dr. John Meredith Pearson, presi- of the Drew School for Girls of Carmel, ., and Mrs. Pearson have announced the gement of their daughter Margaret Joan ranklin Dalton Aldrich, son of Mr. and George F. Aldrich of Grand Rapids, igan. Dr. Pearson was formerly super- ndent of the New York District of the York Conference.

iss Pearson was graduated from Wells ege and last year received the degree of ter of Arts in Christian education from mbia University. She is at present director of college work at the Church of the Samaritan in Corvallis, Oregon. Mr. Aldrich, an alumnus of Michigan State College, will receive the Master of Arts degree from Oregon State College this Spring.

From 1944 to 1948 Miss Pearson was one of the youth members of the Board of Education of The Methodist Church.

New President

Shown above are Dr. Warren F. Cook, executive director of the New England Deaconess Hospital and Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, after Bishop Lord had been elected president of the hospital by the members of its corporation at their annual meeting on February 19th. (See Zions Herald February 27th.)

The Woman's Society

E. Louise Richardson

The Woman's Society of Christian Service of the Crawford Memorial Church of Winchester, Mass., recently showed its appreciation and affection for one of the families of the church moving to Hartford, Conn. As each member of the Galucia family has contributed generously of time and service to many of the church activities, it was difficult to make one fitting gift. It was voted, therefore, to send $50.00 in their name to the Rev. Dick Seamonds in India to be used for the education of a native boy. The gift will be an Advance Special.

Mr. Milton Galucia has been chairman of the finance committee, his father has been the church financial secretary, Mrs. Galucia has been president of the Woman s Society of Christian Service, and with her son and daughter, a member of the choir.

The thirteenth annual Lenten Institute on Christian Education will be held at Boston University School of Theology on Saturday, March 22nd, on the theme, "Education for Christian Integrity." The institute is sponsored by the association of professional religious educators of Greater Boston, and by the department of religious education of the Massachusetts Council of Churches.

EVENTS

On Monday, February 25th, Union Methodist Church in Boston suffered considerable damage as the result of an explosion of an oil stove in the nursery school on the first floor of the church building. All the nursery school equipment was consumed by the fire. Dr. Egbert C. McLeod is pastor of the church.

Dr. Case At Social Union

The annual "Youth Night" at the Boston Methodist Social Union will be held at 6:30 p.m., on Monday March 17th at Hayden Memorial Hall, Boston University.

Dr. Harold C. Case, president of Boston University will be the speaker of the evening, and special efforts are being made throughout all of the Methodist churches in Greater Boston and vicinity, to bring delegations of young people as special guests. A reduction in price ($1.50) has been made available to young people for this meeting.

Reservations must be made in advance for the dinner with Mr. Clintice Cowan (TA 5-9122), 45 Boutwell St., Dorchester, Mass.

Might Have Been

The lady who is to direct the music on the General Conference "Church of the Air" service, April 27th, would have been Her Majesty Queen Eileen of the United States of America, had George Washington yielded to the pressure to become king. That is the way she and her husband, Mr. Lawrence Washington, were recently featured on a T-V Washington's birthday program, "We the People," and in *Life* magagine a year ago.

Mr. Washington, a direct descendant of Samuel, the first President's eldest full brother, would now be King Lawrence III, had the line of inheritance been through the male side. He is a mechanical engineer. The family live in Palo Alto, California.

Mrs. Washington conducts the 45-voice choir of First Methodist Church, which is to sing at the Columbia Broadcasting System's network program from 10:30 to 11 a. m. current New York time, the first Sunday during General Conference. Selections from the episcopal address will be read by Bishop Paul B. Kern of Nashville, Tenn., its author. The newly elected president of the Council of Bishops will preside.

Mrs. Washington, the former Eileen McCall, is best known as a harpsichordist, an instrument which she mastered during three years study in Germany.

Ministers Versus Psychiatrists

Cleveland — A clash between ministers and psychiatrists for supremacy in the guidance of troubled human beings was predicted by Chaplain Richard Young of North Carolina Baptist Hospitals, Inc., Winston-Salem, N. C. "If things go on as they are now, the biggest dog fight you've ever seen will develop between ministers and psychiatrists," Mr. Young told the Southwide Baptist Hospital Association.

He said that about 60 per cent of the work done by psychiatrists should be taken over by ministers. "If psychotherapy that concerns a way of life is not our field, I don't know what it is," Mr. Young added.

Communion Breakfast

The Second Annual Protestant Laymen's Communion Breakfast will be held on Sunday, April 20th at Mechanics Building, Boston. An attendance of about 4000 is expected this year.

The communion and breakfast was organized last year by five laymen's groups, the Boston Baptist Social Union, the Boston Methodist Social Union, the Episcopalian Club of Massachusetts, the Presbyterian Laymens' Council and the Boston Congregational Club.

The communion services at 7:15 o'clock this year will be held in Old South Church, Trinity Church and Church of the Covenant. The speaker will be the Rev. Francis B. Sayre Jr., grandson of Woodrow Wilson and dean of Washington Cathedral. Laymen are urged to obtain tickets for breakfast early from denominational laymen leaders.

Seek 25 To Serve U. S. Missions

Opportunities to serve in mission stations in the United States, Alaska, Hawaii, and Puerto Rico are open to 25 young men and women under the "US-2" (service in U. S. territory for two years) program of the Methodist Board of Missions and Church Extension. Started last year by the Woman's Division of Christian Service, the program now includes the Division of Home Missions which is recruiting men and couples for three years service in the "out post" missions in the territories.

Forty young women trained last summer as the first class of "US-2's" are now serving two-year terms in settlement houses, hospitals, and other institutions operated by the Methodist women's organization in the U. S. Qualifications are a bachelor's degree, good scholarship, practical skills, good health, and ability to work with people.

Workers receive a cash salary plus maintenance and travel expense to the field and return. Terms of service is two years for the continent, three for "out-posts."

The six-week training session scheduled for July 14th-August 22nd will be held at National College for Christian Workers, Kansas City, Mo. Applications should be made to the Department of Missionary Personnel of The Methodist Church, 150 Fifth Avenue, New York 11, N. Y. Additional information will be supplied upon request.

Counselor Training

Nashville, Tenn. — Requests from annual conferences for help in training camp leaders would warrant the services of several staff persons full time, according to a recent statement of the committee on camping of the division of the local church, General Board of Education.

With Miss Elizabeth Brown, camp consultant for the division, as chairman, the committee is composed of Miss LaDonna Bogardus, children's department; Mr. A. Argyle Knight, youth department; the Rev. Robert S. Clemmons, adult department; and Dr. Edward D. Staples, director of the department of the Christian family.

For the purpose of meeting in some measure the demand for camp leaders, the special committee on camps and conferences, of the National Council of Churches, is sponsoring a series of regional training camps for some 500 church camp leaders, as follows: April 21st-25th — Sky Lake Camp, Windsor, New York; Camp New Hope, Chapel Hill, North Carolina; Versailles State Park, Versailles, Indiana; Glen Lake Camp, Glen Rose, Texas; April 28th-May 2nd — Camp Highroad, Leesburg, Virginia; Westminster Heights, Cheska, Maine; May 5th-9th — Camp Hazen, Chester, Connecticut; Camp Judson, North Springfield, Pennsylvania; Camp Ferncliff, Little Rock, Arkansas.

Outstanding authorities who will serve as leaders in these camps, along with 19 national staff leaders with camping responsibility of several denominations, include Dr. William Gould Vinal, professor of nature recreation, University of Massachusetts; Dr. Reynold E. Carlson, assistant professor of recreation, Indiana University; Dr. L. B. Sharp, director of National Camp, Port Jervis, New York; and Herbert Montgomery, director of school camping, New Castle, Indiana. A Methodist quota has been set for each camp. Registrations for the camps are being handled by the conference executive secretaries of Christian education.

Other fine opportunities for church camp leaders are: National Convention of the American Camping Association, Conrad-Hilton Hotel, Chicago, April 16th-19th; Workshop for Camp Leaders, Scarritt College, Nashville, June 9th-July 4th; Special Session for Church Camp Leaders, National Camp, Port Jervis, New York, August 15th -September 11th.

In addition to the well-established camping program for intermediate boys and girls, the division of the local church through its several departments, sponsors camps for ju boys and girls, day camps, camps for yo camps for young adults, adults, older ad camps for the handicapped, family camp

Baptism Of Christ

Omaha, Neb. — The fourth annual Jor Festival, commemorating the baptism Christ, was held at First Central Congre tional church. Dr. Harold Janes, pastor the church and originator of the festival, pressed hope that the observance would held in the future by churches of all deno nations throughout the country.

"The baptism of Jesus, which has been s ly neglected, gives stimulus to the thou of priesthood for all believers," he said. cited the steadily growing interest in festival as an indication of a trend on part of Protestant churches to regain tra tional functions lost during the Reformati

Martin W. Bush, music instructor at University of Omaha, has composed an them entitled "In Those Days Came Jo The Baptist," for the annual observance.

Leaders Defend Niemoeller

Lakeland, Fla. — Criticism of Pastor M tin Niemoeller, German Protestant lea who is on a lecture tour of the U. S., was co fined to a minority of Florida Southern C lege students, leaders of four campus ligious groups said.

Dr. Niemoeller twice addressed the st dents during a recent three-day internatio relations congress at the college, a denomi tionally supported school. His lecture to here was sponsored by the Florida Chain Missionary Assemblies. During one of talks several students shot a series of critic questions at him. Dr. Charles Thrift, vi president of the college, apologized to Past Niemoeller for the students' behavior.

Subsequently, more than 100 studen signed a campus petition charging that Pa tor Niemoeller and other speakers at the co gress had preached "anti-Americanism und a banner of brotherhood." The petition al charged that attendance at the congress le tures was compulsory. It added that th signers resented being compelled to hea "questionable philosophy dished out to us i classrooms."

The four campus religious group leade then issued their statement. They said th Pastor Niemoeller came with "a message Christ, not a message of politics" and th criticism of him came only from a minori "opposed to any type of religious domin tion" on the campus. The group said th they were attempting neither to "defend n defeat" Pastor Niemoeller's purpose and d clared their belief that Christian principl were the basis of Americanism.

The statement was signed by James Wi gins of the Methodist Student Movemen Joan Dixon of the Baptist Student Union, F

s of Gamma Sigma Chi and Margaret of Sigma Rho Epsilon. They said entiments reflected the opinion of the emberships of the four groups.

Fate Of Religion er Totalitarianism

nued from Page 3)

d demand for power on the part of ate transgress its rightful limits, and e totalitarian? At which point, there- loes Christian obedience to the state, villing and responsible co-operation t in all its manifold tasks, stop, and into non-obedience, or even passive ve resistance to that state? There is ple or clear-cut answer to that ques- Circumstances in every situation are nt, and it can only be said that the in- al Christian must make his decision ing to the dictates of his conscience. e, opposition to the Nazi movement ten years before Hitler assumed power rmany; for a brother-in-law of mine, s as sincere a Christian as I try to be, not begin until five years after Hitler ssumed power. I believe that it is a for genuine shame and repentance on rt of many Christian leaders in Ger- that they did not attack the principles alitarianism as soon as they became ap- — and that was to my understanding efore Hitler came into power — but heir resistance began only after the had openly attacked the church.

less difficult is the other question for hristians: Having recognized the to- ian and therefore anti-Christian charac- the regime under which he lives, what ds of resistance or defiance shall and e use? Here again, there is a wide dif- e of opinion and practice. Some Chris- eaders in Germany, behind a cloak of rd submission to the state, tried in their al ministry and their preaching from ulpit to open the eyes of their people to lization of the anti-Christian tendency goal of the state. That is the method many Christian leaders now in Eastern e use again as they face another totali- ism. Others spoke and wrote in open ce, like Pastor Niemoeller, and were ed in prisons or concentration camps. others were constrained by their Chris- consciences to commit acts of sabotage, ctual violence, like the Christian men were involved in the attempt upon Hit- life in July 1944, and failing, paid with lives.

ere can be today no doubt that the tian ranks in Hitler-Germany grew ger and more determined as they in- ingly realized the anti-Christian charac- f the regime; and if the Nazi regime survived the Second World War, it still d have had a terrific internal struggle ts hands against the widely awakened Christian conscience. The same may well be true today in Eastern Europe. While, as it has been so often in history, ecclesiastical leaders make compromises with the enemy in order to save their positions or their institutions, the faith may be kept alive, and indeed be restored to new vitality by the humble folk, the faithful few, the saving remnant, out of whose midst, through storm, and turmoil, and suffering, a new reformation may be born.

Can we, as Americans, derive some lessons from all this for ourselves? We, who enjoy economic, political, and religious freedom as few other peoples in the world today? I believe we can.

For one thing, *let us be aware, that every state carries within itself a continuous temptation toward totalitarianism.* Although democratic states may have better and stronger safeguards against that peril than others, yet they, too, are not immune from it, especially in such times of great stress and tension as the ones through which we live.

Therefore, although the Christian attitude toward the state will be one of obedience, it will always have to be a reserved, watchful, and conditional obedience. Whenever the state, or any other institution, makes demands upon the Christian which go against his conscience, he will have to speak his "No" and take upon himself the results of his decision. It is well for us to remember the words of Martin Luther, spoken in 1521 at the Diet of Worms, in the face of all the powerful of state and church: "My conscience, my conscience is bound by the word of God. Unless convinced of error by clear argument of reason, I will not and cannot recant. Here I stand, I can do no other, God help me."

What happened there has happened again and again in history. It is a fact worth pondering that *the main resistance to the totalitarian evil* of our time has come not from the universities, or the laboratories of the scientists, nor from the corporations nor the Labor unions, but *from those motivated by religious faith.* It is one of my strongest convictions that a secularized democracy will have a poor chance to withstand totalitarianism. Only they can be true champions of freedom, who have become servants of a cause which transcends all human causes.

• • • • • •

"That the missionary extension of Methodism to the American colonies would be interracial in character was insured by the Wesleyan insistence on the universality of the gospel. All men, Wesley's preachers declared, are children of God and brothers one of another. Negroes were included in the membership of the John Street Society."

* * * *

"To Reform the Nation"
by Wade Crawford Barclay
Board of Missions of
The Methodist Church, N. Y.

• • • • • •

R. M. BRADLEY & CO., INC.
REAL ESTATE
PROPERTY MANAGEMENT
250 Boylston Street Boston, Mass.
CO 6-6166

World Role Of Laymen

BUFFALO, N. Y. — Laymen are the "essential interpreters of the Christian message in the battlefield of the world — in areas where the world and the church collide," one of Germany's best-known Protestant laymen declared here. Dr. Reinold von Thadden, founder of the German Evangelical Church Day observance, spoke at the North American Lay Conference convened by the National and the Canadian Councils of Churches.

He said that his experiences in Nazi Germany and after World War II convinced him that "the church must learn that it is not enough for it to operate as the official church and the church of the pastors. The layman who is trying to be as like a clergyman as possible, is not the person we need, but the laymen who recognizes his Christian vocation in his daily work," Dr. von Thadden said.

"The fight cannot be effective without the community, and the church will only act when supported by the 99 per cent of laymen and women who represent the majority of its members." He said that the anti-Christian National Socialist State in Germany impressed upon him the need "of spelling out in plain language the meaning of the Christian faith and to make it a vital power among people."

Dr. Hendrik Kraemer, Geneva, Switzerland, director of the Ecumenical Institute of the World Council of Churches, expressed the conviction that "a new field of bringing the Christian faith to bear on the life in the world is opening up before us." The wide interdenominational aspect of the conference, he declared, will enable laymen to relate their faith more easily to problems of life than if they were working "singlehanded."

Calling for a resurgence of faith starting with laymen, the president of the Canadian Council of Churches, Dr. William Barclay of Toronto, expressed the hope that delegates came to the meeting asking: "Lord, what wilt Thou have me do?" and would leave us praying: "Lord, revive Thy church beginning with me."

Religious Persecution

Bogota, Colombia — The Evangelical Confederation of Columbia has compiled a list of 23 acts of religious persecution which it said have taken place in the country during the last three months.

Among the incidents cited were the fatal shooting and beating of a Seventh-day Adventist, and the case of a mounted policeman who was said to have ridden into a Protestant church during services, threatened the worshippers and beat the pastor with a whip.

The confederation, which represents 17 Protestant denominations, is compiling a survey of alleged religious persecution in Colombia over the past four years which will be published at a later date.

Discourage Student Marriages

Columbia, S. C. — The South Carolina Lutheran Synod noted a "seemingly growing problem" of student marriages and took action to discourage them. "There seems to be a growing tendency for ministerial and even college students to marry before finishing their education," a committee reported to the Synod. . . . Such student marriages present many additional problems and we feel the consideration of marriage before graduation from seminary or college should be discouraged."

A committee recommendation that beneficiary students in Lutheran colleges or seminaries be advised against matrimony until completion of their courses was adopted by the Synod. If a student wishes continued aid after marriage, he must submit a new application and have his new status fully reviewed, the Synod decided.

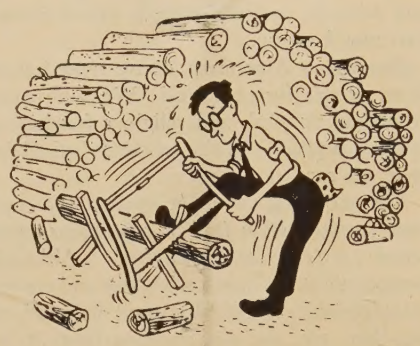
It also agreed that intercollegiate athletics at Newberry College, S. C., a Lutheran institution, may be discontinued unless alumni can raise funds to finance it The problem of intercollegiate athletics was placed in the hands of the school's board of trustees after the Synod drew attention to "continuing deficits" in the college athletic program.

Korean Ambassador Praises

Washington, D. C. — The work of American missionaries is almost solely responsible for the historic friendship which has existed between Korea and the United States, Korean ambassador You Chan Yang declared in an address.

"We people of Korea were the original isolationists," he said. "We didn't like war, we didn't like the strangers we associated with war, so we retired within our beautiful peninsula and put out no admission signs. We had three uninterrupted centuries of complete peace." However, Ambassador Yang said, in the early 1880s "you good people destroyed Korea's isolationism."

"Now I'll smile as I tell you this," he continued. "You came calling on us with gunboats. We wigwagged to you not to come ashore and we may have fired a few antique cannon shots in your direction. We really did want to be alone. By way of reply, your naval squadron bombarded our ancient forts, smashed them into smithereens, and you came ashore anyway."



If your brain earns your living, be moderate as a week-end athlete or laborer.

Massachusetts Heart Association

Then, said the ambassador, the Americans said they wanted to sign a treaty of friendship with the Korean nation. "Now I submit, and I think you will agree, that that hardly seems to be the way to make friends and influence people," he said, "but we did become friends after all and have remained staunch friends to this day."

"The reason is that your missionaries came," he declared. The ambassador said that Korea owes it beliefs in democracy and the dignity of man to the influence of missionaries, teachers and physicians who came to the country. "That belief in democracy has made it impossible for us to submit to communism," he said.

Adventure In Brotherhood

Trenton, N. J. — Six years ago the Rev. T. Marshall Thompson, pastor of Calvary Baptist church and the Rev. S. Howard Woodson, Jr., pastor of the Negro Shiloh Baptist church, began what they termed an "adventure in brotherhood." For several years each church entertained the members of the other at an interracial service, followed by a reception.

Then Mr. Thompson was called to the pastorate of First Baptist Church at Fitchburg, Mass. This, however, failed to bring an end to the cordial relations between the two clergymen. For two years Mr. Woodson went to Fitchburg in February where he preached. In May, Mr. Thompson returned the visit and preached in Shiloh church in Trenton.

This year, the pastors decided to go a step further. Accompanying Mr. Woodson to Fitchburg this time was a bus load of 42 adults and young people. Upon their arrival in Fitchburg they were greeted by a reception committee of First Baptist c members. Then they were taken t homes of Fitchburg Baptists where they entertained overnight.

At the Sunday morning service the day the visitors and their hosts attended ship at First Baptist church. The S church choir sang, and Mr. Wo preached on the subject. "Is There Word From God." Following the se the Trenton visitors were entertained by hosts at dinner, either in their own hom in various Fitchburg restaurants.

That afternoon, when the Trenton vi returned home, the Fitchburg people had entertained them expressed genuin gret over their departure.

Twin Area Calendar

(Boston and New York Areas)

Mar. 17 — New England Conference B of Ministerial Training and Qualificat Boston University School of Theology ulty lounge, at 1:30 p.m.

Mar. 23 — Dartmouth-Lake Sunapee sub trict meeting of the M.Y.F., the Meth church, Claremont, N. H.

Mar. 24-28 — Northeastern Jurisdic Woman's Society of Christian Ser Scranton, Penna.

April 6 — Palm Sunday

April 11 — Good Friday

April 13 — Easter

April 20 — Northern District, New Ha shire Conference Pulpit Exchange.

April 23-May 7 — General Conference, Francisco, Calif.

May 4-11 — National Family Life Week

To "Invade" Alaska

Nine laymen and nine clergymen of Methodist Church will visit Alaska month to conduct a "Visitation Evangel Crusade" from March 16th to 23rd. "Crusade" has been organized by Bis Gerald Kennedy, of Portland, Oregon, Harry Denman, of the Board of Evangeli and Dr. P. Gordon Gould, director of Me odist work in Alaska under the denomi tion's Board of Missions and Church tension.

The eighteen "crusaders" are all exp enced in evangelistic work in the Uni States, not only in their own churches a conferences but with the church's Board Lay Activities or its Board of Evangelism

The ministers in the visiting group are: Rev. William H. Dickinson, Jr., of Dall Texas; Dr. Hugh S. Townley, Sagina Michigan; the Rev. R. C. Havens, Jr., Che ango Bridge, N. Y.; Dr. Connor Morehea Camden, Arkansas; the Rev. L. O. Smi Lyons, Kan.; Dr. J. Manning Potts, Nashvil Tenn.; the Rev. J. A. Leatherman, Washin ton, D. C.; the Rev. William H. Anderm Chester, Pa.; the Rev. H. M. Pope, Pittsburg Pa.

en visitors are: Charles Avery, Ham- . Y.; Thomas B. Clay, Buffalo, N. Y.; E. DuFresne, Minneapolis, Minn.; A. z, Rochester, N. Y.; E. H. Erickson, Chase, Md.; Field McPherren, Grand Neb.; Albert Osborn, Grand Island, Kenneth Bennet, Olean, N. Y.; F. H. Minneapolis, Minn.

group will fly from Seattle on March ter two days of planning and briefing ishop Kennedy. The following day ll go to their assignments with Alas- ors, and conduct services, personal in- s, and conferences all the following The visitation and preaching will cen- Ketchikan, Juneau, Douglas, Seward, , Seldovia, Anchorage, Nome, Fair- and on the Kenai Peninsula where a chapel will visit rural settlements.

eitzer Honored

s — Dr. Albert Schweitzer, 76, noted n-born medical missionary, has been ted by King Gustav Adolf of Sweden ive the Prince Charles Medal for out- g humanitarian achievements, accord- the Swedish Embassy.

Schweitzer was elected last December eat in the French Academy, formerly by the late Marshal Henri-Philippe

the last 38 years he has been a medi- issionary in French Equatorial Africa he runs a hospital at Lambarene.

A Wide Circuit

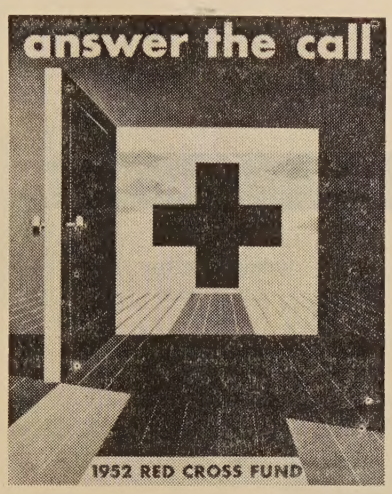
. Reid

's a Job For Laymen

as been suggested in some gravely-con- l places lately that the Christian church not give sufficiently vital tasks to its n, nor are laymen adequately trained ducated, or conditioned) to do the vast the world that Christ asks of them — he church should ask of them. Even eat lay and evangelistic agencies, these say, content themselves if laymen ga- other laymen into the church; but this enrollment in a school) is only a first oward a goal, and not the goal itself. , they say, are induced to enter the h, but they never leave the church to go nd conquer the world for Christ.

e noted Dutch theologian, Dr. Hendrik mer — himself a layman — suggested ther day that the task of the laymen in orld is as important as that of the mini- only that it is expressed in a different in a different sphere. The task of the ter, he said, is largely within the church, ng his people to live in the world, to form the world, to "make disciples of tions." The task of the laymen is prin- y outside the walls of the church, ap- g what has been taught in the church to situation in the world surrounding it.

"The church, if true to its master, is in attack upon the world, and the laymen must make the attack everyday in everything and in every place in the world," said Dr. Kraemer. "The church has to interfere in the world, not just talk to it. In fact, the church does meet the world every day — not in pronouncements and in resolutions and in decla-



rations, but in the real living of the church people as they do their everyday jobs in the daily routine of life. In this meaning — in this interference of Christian laymen in the life around them — it would seem that the church has abdicated its place as a leader in the world; in Europe, for example, laymen have gone so far as to say that 'religion is a private affair.' Laymen have not seen that religion is not a department of life, but that it controls all of life."

Wilbur La Roe, Jr., former moderator of the general assembly, Presbyterian Church in the U. S. A., and a lawyer and layman, recently expressed "deep concern because of my conviction that neither ministers nor laymen are measuring up to the great challenges of the day."

"What on earth is the matter with us?" he asks. "Have we so adapted ourselves to a pattern of social conformity that we have become insensitive to the call of Jesus? Do we get so much enjoyment out of the material blessings which God has heaped upon us that we forget the giver?. . . .

"I would plead with our laymen to realize the utter inadequacy of our discipleship. One writer says that Protestant laymen are like mere spectators in the church. Another writer says that we laymen are saltless. Is there any worse adjective to apply to a disciple than 'saltless'?". . . . I wonder how many of our laymen think of devoting their business or profession to the upbuilding of Christ's kingdom?"

But I agree with the inference from Dr. Kraemer: first the church must find and declare its place as master and controller of all of life — not the world's servant, not the world's conforming partner. Then the church must send its laymen — its sons — out to make everything (person, institution, social and political order) bow to the will of Christ. And you may be sure that such irritating laymen will grow strong and fearless through meeting many adversaries.

Extends Charles River Campus

On behalf of the Boston University trustees, Pres. Harold C. Case has announced that the University has extended its uninterrupted campus along Commonwealth Avenue west of University Road to include the property now occupied by The General Tire Company, just east of Boston University Bridge.

The purchase includes a lot of 24,797 sq. ft., which is 291 ft. long and 85 ft. wide, lying between Commonwealth Avenue and Embankment Drive. The two-story building which was erected in 1930, provides an area of 18,500 sq. ft., of floor space. The University will take occupancy on April 1st.

Future use of the property, at present undecided, will be announced, President Case said, adding that the newly-acquired property will make possible the bringing to the campus of another of the University colleges.

Lenten Reading For Every Home

The Holy Habits Of The Spiritual Life

by G. Ernest Thomas

During Lent and Easter, the most spiritual season in the Christian calendar, let this new book lead the way to a fuller Christian life through the practice of holy habits. An excellent Lenten or Easter greeting or gift, order copies for friends and family. Get your church to place a copy in every home. Seven chapters. 64 pages. 35 cents each; 3 for $1.00; 12 or more, 25 cents each.

TIDINGS

1908 Grand Avenue Nashville 4, Tennessee

UNION THEOLOGICAL SEMINARY
Library of the
New York
MAR 4 1952

What More Could You Want?

ALERT

Two days after deadline, your weekly copy is mailed to you.

News comes from everywhere and we publish it before it gets "cold."

RELIABLE

The most careful reporting of religious news is a MUST at a time when sensational headlines in daily papers confuse all of us. ZIONS HERALD is committed to honesty.

INDEPENDENT

Club rates are available if 20 or more people subscribe through their local church treasurer. $2.00 per year if you join a ZIONS HERALD club. $2.50 per year for single subscriptions.

YOU OWE IT TO YOURSELF TO KNOW WHAT'S NEW IN RELIGION

ZIONS HERALD

581 BOYLSTON STREET BOSTON 16, MASSACHUSETTS